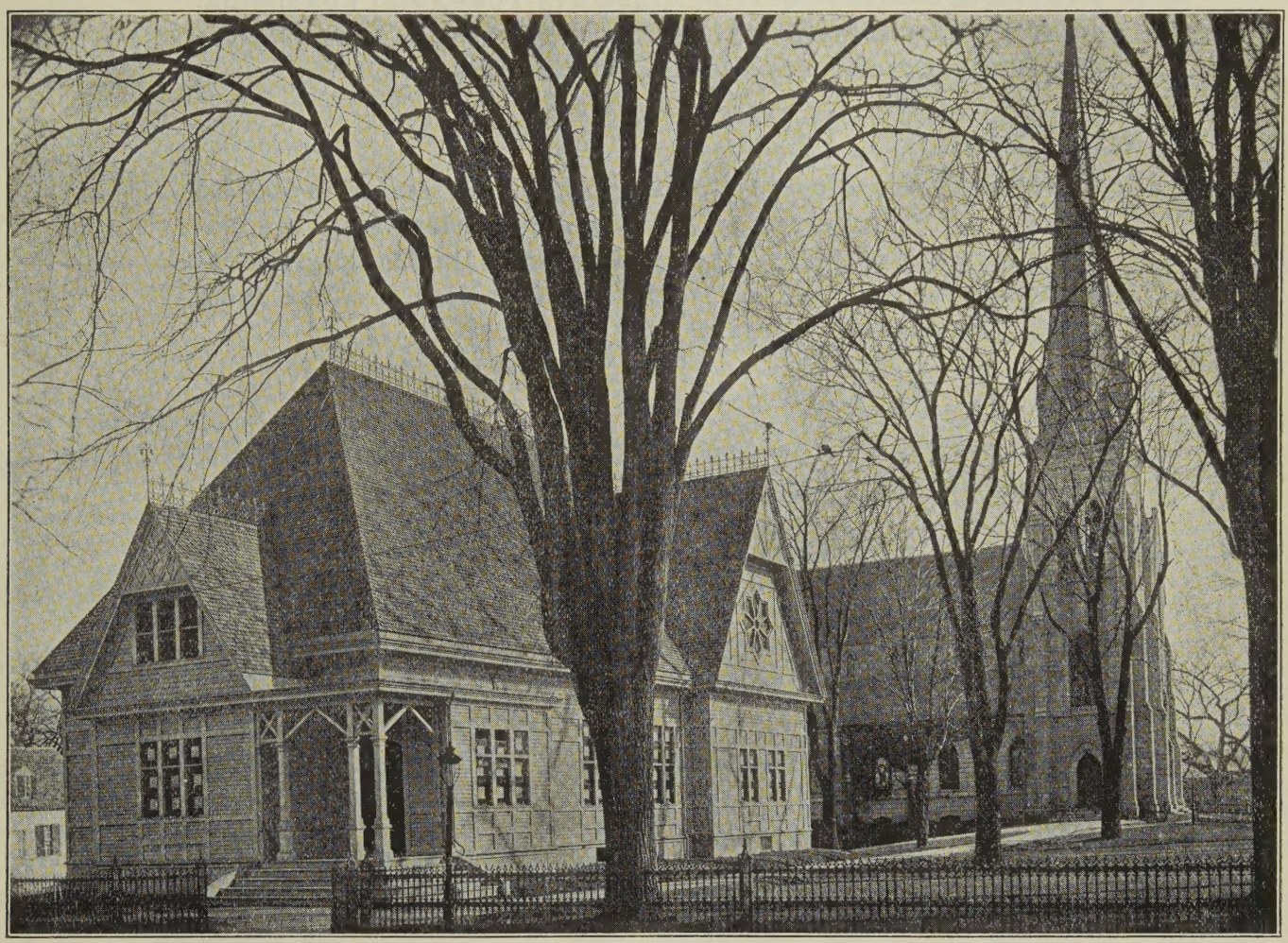
The Congregationalist

Vol. CIX No. 10 March 6, 1924



South Parish Church, Augusta, Maine

Showing the Parish House on the left. Rev. Andrew T. McWhorter is the minister.

THE CHRISTIAN'S TACT—A Sermon by Dean Willard L. Sperry

THE WAR OF IDEAS IN THE RUSSIAN CHURCH
By Anna Louise Strong

THE ARTS IN RELIGIOUS EDUCATION
By Von Ogden Vogt

SIGNIFICANT DATES

September 1, 1923

Unprecedented earthquake destroyed four Kumiai (Congregational) Churches, injured many more; wiped out homes, shops and offices of many church members in Tokyo and Yokohama. Japanese denominational leaders say $300,000 is the sum necessary for reconstruction of the church work.

November 23, 1923

Executive Committee of Commission on Missions "Voted to request the Commission on International Relations of the National Council to present the facts below to the Congregational Churches of America for their hearty action." The facts called for a good will fund of $100,000.

February 20, 1924

Treasurer F. H. Warner reports $1,266.01 received in New York.

Treasurer F. A. Gaskins reports $710.08 received in Boston.

? ? ? ? 1924

When Does Your Church Plan to Help?

The following churches are among those that have chosen a day and sent in their gifts:

Prescott, Mass.
Bristol, Ct.
Federated, Harvey, Ill.
Tabernacle, Chicago, Ill.
First, West Boylston, Mass.
Pilgrim, Oak Park, Ill.
Union, Providence, R. I.
First, Ludington, Mich.
Barryville, N. Y.
Westboro, Mass.
Nahant, Mass.
Tolt, Wash.
Second, Hamilton, N. Y.
Wakefield, Kan.
Plantsville, Ct.
Tompkins Ave., Brooklyn, N. Y.
First, Julesburg, Col.
Winchester, Ct.
First, Wareham, Mass.
Little Muskingum, O.
First, Memphis, Tenn.
Federated, Wilbraham, Mass.
First, Burlington, Vt.
State Street, Portland, Me.
First, Burlington, Mass.
Rochester, O.
St. John's, Glencoe, Minn.
St. Paul's, Nutley, N. J.
Cumberland Center, Me.
First, Cole Camp, Mo.
North Woodberry, Ct.
Lakeview, Worcester, Mass.
First, Houlton, Me.
Belmond, Ia.
Dover-Foxcroft, Me.
Clinton Ave., Brooklyn, N. Y.
Avalon, Cal.
First, Gowrie, Ia.
West Townshend, Vt.
Moss Run, O.
Second, Marietta, O.
First, Oak Park, Ill.

Will your church fall in line, if it has not already done so, in this noble expression of Christian internationalism and friendly help? If so, when?

THE COMMISSION ON INTERNATIONAL RELATIONS of the NATIONAL COUNCIL

J. PERCIVAL HUGET, Chairman

FRANKLIN H. WARNER, Treasurer
287 Fourth Ave., New York City

The Congregationalist

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Rev. Carl S. Patton, D.D., First Church, Los Angeles, Cal.

(The Table of Contents will be found on the inside back cover page.)

The Editorial Outlook

In Praise of Dr. Dunning

Dr. Dan F. Bradley has written to the Editor as follows:

I have been instructed by the Congregational ministers of Cleveland and vicinity in a recent meeting, to convey to you and your colleagues our appreciation of your distinguished predecessor in the Editor's chair, Dr. A. E. Dunning, who has recently entered into "the rest that remaineth to the people of God." The splendid tributes paid to his memory in recent issues of *The Congregationalist* are entirely worthy, and are all far within the limits of careful statement. He was a great builder of the church. Our denomination had been torn with dissension, and threatened with division when he came to the place of responsibility. *The Congregationalist* had been committed to the course of reaction and forward-looking men were heartily discouraged. But the spirit of Dunning saved the day, and helped to tide over the crisis, while he contributed tremendously to the progress and prosperity of the denomination. Again as representing our denomination in the International Sunday School Committee, he secured a liberalization of that difficult aggregation of men from conservative denominations and saved the Sunday school from slumping into the most hopeless obscurantism. His everlasting good nature and optimism were gifts of God to us in those years when Congregationalism was getting rid of some of its useless and oppressive ecclesiastical and doctrinal junk. We here in Cleveland are grateful for that man who was sent of God, named Dunning.

America's Orphan Wards

Dr. James L. Barton, secretary of the American Board, and chairman of the Near East Relief, recently made the following statement in the daily press:

Many inquiries indicate a widespread misunderstanding about the present needs of the Near East Relief.

In round numbers there are some 50,000 children, with no known relatives, dependent for shelter, clothing, food, and life upon that organization. To close the doors against them now, unaided and unprotected, would be paramount to condemning them to penury or death or to something even worse. These children are in a land of extreme poverty, crowded with the poor and destitute and starving. To close the orphanages now would turn into the streets these wards of America who live today because of the loving sympathy of the people of America.

As rapidly as possible these children are being graduated into self-support, but, until then, American philanthropy must not fail, and I am sure it will not. If it materially falls off, the process of expulsion must begin.

"It Pays to Read *The Congregationalist*"

With reference to Safed's recent very practical and warning parable of the ingenious swindler, Ralph Waldo Hale (which Safed informs us was the name actually used by the deceiver), Miss Mary Barrows, at one time news editor of *The Congregationalist*, and now associated with Whitcomb and Barrows, Publishers and Booksellers, has written to Safed as follows:

I read with interest your tale of Ralph Waldo Hale in *The Congregationalist*. Apparently Ralph did better with someone else and returned to Boston.

Our shipping clerk bought a couple of medical books, which I did not understand, and on inquiry he confessed to me that at the Y. M. C. A. he met this very well-dressed and slick talking young man who represented himself as a student at Harvard Medical School. Our shipper bought these books for him. One he took and disappeared without paying for it. The other I was able to salvage. The name of the medical student was Ralph Hale. I asked if he appeared tuberculous and the answer was in the affirmative.

I thought this conclusion might interest you. I had read *The Congregationalist* but our shipper had not.

Safed, in this instance, justified his title of *Sage*, displaying a wordly wisdom in perceiving and frustrating the plans of his plausible visitor, in a way in which others were not so fortunate. Safed in his reply to Miss Barrows tells the story:

Thank you for informing me of the continued activities of Ralph Waldo Hale. It does not surprise me to know that he is back in his native Boston. I know of his recently getting $50 from a minister in Pittsburgh,

and he is said to have cashed a good sized check in one of the largest Chicago banks on the basis of a long distance call alleged to have been from the Harriman Bank in New York. He got $100 from a minister of the Disciples denomination.

Titled Rum-Runner a Suicide

AN American judge recently exploded the notion that bootlegging is attended to any great extent by the fabulous profits supposed. That the game of rum-running is not entirely lucrative for those outside of America, who have been unscrupulous in helping to break America's laws, is evident in the suicide of Sir John Stewart, who ended his life on Feb. 7 at Fingask Castle, North Edinburgh. This man of title, who was associated with the firm of Aiten Milrose, Limited, has gained considerable notoriety in Great Britain through circulars exploiting his traffic assuring to those who invested large returns. It now appears that during the past eighteen months his firm lost nearly $1,500,000 shipping whiskey to the United States. On the day of his death Sir John took a taxi from Dundee, where he has a distillery, to his castle, and told the driver to return to the city and bring back two business associates. When they arrived they found him dying, with a bullet in his brain and a revolver still clutched in his hand.

For once rum struck a victim who deserved his fate. The proverbial honor among thieves is apparently not found among rum-traffickers. The whiskey shipped by Stewart's company to the U. S. A. is said to have arrived, but the bootleggers got the money and kept it. A despatch to the Chicago *Tribune* says that the general manager of the company insists that for eight months he has been trying to get his share of the swag, but the rum-runners told him to "roll his hoop back to Scotland."

A Newspaper Parish

SINCE November, 1909, there has appeared once a week on the editorial page of the *Daily Argus-Leader* of Sioux Falls, S. D., a column devoted to religious material. Last fall the editor of this column, who is a Congregational minister, disturbed by the attacks made upon Professor Goodspeed's translation of the New Testament decided to enlighten his newspaper parishioners on the subject of Bible versions. Beginning with the story of the Septuagint, he described, in popular style, the long and complicated history of the manuscripts and the various translations of the Scriptures. He took eighteen chapters to cover the ground; and we judge that if any of the readers of the *Argus-Leader* were once of the opinion that the King James version of the Scripture was originally written or dictated in English by the Almighty, so that any other translation is without authority, they have fully realized their error. This was good use of the daily press, by which many more minds may have been reached than if the truth had been proclaimed from a score of pulpits. It would be well if the same means were available for dispelling illusions on other matters. A series of articles upon the true teachings of science concerning the origin and devlopment of the human race might be desirable in some parts of our country. The *Argus-Leader* is to be congratulated not only on the work of its religious editor, who is both scholarly and a good writer, but also on its open-minded willingness to publish the valuable material which he provides.

The Needs of Japanese Churches

ONE of our American Board missionaries to Japan, Rev. Frank Cary, on another page gives us some significant facts regarding effects of the great earthquake upon the Japanese churches, especially the Kumiai or Congregational churches. It may be added from a report just received from Japan that four Kumiai churches of Tokyo and Yokohama with their parsonages were completely destroyed. To rebuild will cost $210,000. Eight others were badly damaged and will need at least $40,000 for partial rebuilding and repairs. Because of the losses sustained by the church members these twelve churches will need help to support their churches at the rate of $5,000 a year for the next five years. To make good the loss of giving power of these twelve churches for the general Kumiai church work in Japan will require $5,000 a year for five years. These items make a total of $300,000 needed in outside help.

Our Commission on Missions has approved a special campaign to raise $100,000 among American Congregational churches to meet this urgent need. The American Board is co-operating in the effort to raise the money, and an appeal will be found on the second page of this issue.

Meantime the Methodists have asked for $1,600,000 to help other Japanese churches and have raised one-third up to date. The Presbyterians have asked for $800,000 and raised one-fourth. The Dutch Reformed have asked for $200,000 and raised $30,000. All are pushing forward toward their goals. Of the $100,000 sought by Congregationalists only about $1,976 has been raised thus far. As we know the facts and appreciate the need surely we shall do our part promptly and thus express our friendship and sympathy for the Japanese, and our desire to continue the hopeful advance of Christianity in the Orient.

Books for the Asking

THE General Theological Library, 53 Mount Vernon Street, Boston, is offering a service of which all our Congregational clergy should know. It is a non-sectarian institution founded to serve ministers free of charge with the latest books on theology, social service, psychology, biography and religion. Of the six thousand clergymen in New England nearly 2,000 are using the books at the present time. About five hundred of the Greater Boston men draw books in person, while more than fourteen hundred all over New England are having books sent to them by mail. A bulletin is issued quarterly, which lists recent accessions and also includes special annotated reading-lists on subjects connected with the work of the ministry. These bibliographies, prepared by specialists in their fields of thought—for example, Dr. Levermore, the winner of the Bok Peace Prize, prepared a reading-list for the July, 1923, *Bulletin* on "International Relations"—have proved very valuable to ministers as a guidance to their reading and study. They have also been called for by theological seminaries

in all parts of the country. The broad scope of its work is indicated in the Library Rules:

Books are free to all ordained clergymen in New England.

Books are sent, upon request, to any ordained clergyman in New England residing more than twenty miles from Boston, transportation charges both for sending and returning being paid by the Library.

Two books may be borrowed at one time.

The old books may be held for three weeks and renewed for three weeks.

The new books may be held for two weeks and renewed for one week.

Peaceable and Non-Controversial!

THE Moody Bible Institute of Chicago has sent to *The Congregationalist* an extensive report of addresses given at the Founder's Week Conference. Opening the conference the President of the Institute, Dr. James M. Gray, stated that the Institute was "always peaceable," and never entered "into controversy for controversy's sake." What follows in the reported addresses reminds us of the story of the woman, who, in visiting a prison, asked one of the prisoners how he came to be there. He confessed that "in a moment of weakness" he had stolen a grand piano. "My good man," said the woman, "what would you have taken in a moment of strength?" If this was a peaceable and non-controversial occasion one wonders what, in Dr. Gray's estimation, a really war-like and controversial one would be. Professor Machen of Princeton Seminary, denounced "the agnostic Modernism of the day," and lest the reference should be misunderstood, specifically attacked Dr. Harry Emerson Fosdick as "clothing a thoroughgoing agnosticism in the terminology of the Christian religion."

What will the great company of Congregationalists, who heard Dr. Fosdick's nobly Christian utterance at our National Council meeting, think of this? Were they conscious of listening to "thoroughgoing agnosticism?" Can the great company of those who loved and respected D. L. Moody really believe that *he* would have approved of such an unseemly attack and such an exhibition of un-Christian spirit? Prof. Machen said very definitely that he could not regard men like Dr. Fosdick as "brethren" in the Christian sense, but D. L. Moody wholeheartedly accepted as "brethren" men like George Adam Smith and Henry Drummond, who held critical opinions far different from his own. Dr. Gray's disclaimer of any militant and controversial attitude recalls Kipling's rejoinder to the Canadian journalists who criticized his poem *Our Lady of the Snows.* Canadians who were interested protested against the very erroneous impression that that poem helped to foster, that Canada was chiefly endowed with a winter climate. But Mr. Kipling came back at his critics when he wrote, in the autograph album of a young princess, the limerick:

There was a young lad of Quebec
Fell in snow right up to his neck.
When they said, Are you friz?
He replied, Yes I is;
But we don't call this cold in Quebec.

They may have different names for things out in Chicago, but here in New England we should call what happened at the Moody Institute both militant and controversial. Fortunately for our theory that all the world's Christianity is not confined to liberal circles, there were things said during Founder's Week at the Institute which were more expressive of both Christian spirit and practice.

Congregationalists Uphold Unity

THE spirit of Congregational leaders today in relation to sectarian and divisive movements, and the undue duplication of church organizations in any community, was well illustrated recently by the action of a council in Massachusetts in unanimously voting that it could not approve of the project of a group who had withdrawn from a "People's Union" church, which had been the only Protestant church in the community, and who were seeking full recognition and standing in the sisterhood of Congregational churches. We do not mention the locality, as *The Congregationalist* is discussing the general principle, and without full knowledge of the facts and circumstances is not justified in expressing judgment regarding a particular situation. The council instituted strong effort to induce the dissentients to return, stating what seems to us a valid general principle:

The established Protestant work in ———, the report stated, is the People's Union church, and it would be unfortunate to divide its field and to weaken its resources and opportunities by any unhappy split. Every consideration of justice and wisdom should counsel against multiplying small agencies, born of dissatisfaction, from crystallizing into formal church organizations, and every endeavor should be made to bring about a real unity of spirit and of co-operative work.

This question, under a somewhat different aspect, came up for discussion at the Midwinter Meeting of Secretaries and State Superintendents in Chicago. Certain Western superintendents cited the problem of small groups of progressive people, many of whom had been of the Congregational fellowship or who were naturally allied to us, living in communities manifestly overchurched, but where the churches, without exception, were of a narrowly conservative and intolerant type. Were Christians of progressive spirit to be compelled to bring up their children in churches where they regarded this reactionary and intolerant atmosphere as subversive of the simple gospel of Christ, or had the Congregational fellowship laying stress upon the freedom and simplicity of the religious life a right, or even a duty, to help establish *Congregational* churches in such communities?

There was a frank difference of opinion among the superintendents and in the gathering generally. Some felt that Congregationalists were justified under such circumstances in instituting an additional church, even if it should be weak numerically. Others, while frankly recognizing the problem, felt that on the whole worse results would accrue from the Congregationalists attempting to build up churches in communities already over-churched, and that regardless of the circumstances we should stay out of such communities. The division of opinion manifest at Chicago would probably be found in the Congregational fellowship at large, but this unquestionably is true—Congregationalists are strongly for unity wherever unity is possible upon reasonable terms, and only under the most unusual circumstances could any of our leaders be found furthering a project to build up a Congregational church in a community where several denominations were already operating.

The fact of the matter is that Congregationalists under such circumstances have not only been reluctant to go in, but when already in they have not infrequently been too ready to withdraw.

The Profanity of Some Prayers

By Rev. William E. Barton, D.D., Contributing Editor

THE man who called at my study entered with an unctuous self-assurance, and extended his hand before he gave his name or business. I am a little suspicious of the man who is determined to shake my hand before we are introduced. I do not always see the hand which he extends. This man approached me as one who was sure of his standing, and had no doubt of his welcome.

"I have called upon you to arrange for a field day of the Conquest of the World for Christ movement," he said. That is not the name he gave, but it will answer the purpose of this narrative. "We have fixed upon Sunday, the 25th of next month, as a field day for this city, and we are planning to send two of our rapid-fire, one-hundred-per cent. speakers into each church in this town on the morning of that day. I have called to make necessary arrangements."

"There will be no arrangements," I replied.

"Do you know of our movement? Do you know of our great work?" he inquired, and then set forth to tell me at length about it.

I told him it was no use.

"But I have seen several of the other pastors, and they are going to give our cause a hearing on that day, and take an offering for our work."

"That is their own affair," said I, "but I have already told you that you cannot speak in our church."

"May I ask why?" he inquired.

I preferred not to tell him, but he insisted. So I said, "I have appealed to my people for the support of as many causes as I deem wise, and if I were to increase the list, there are others that I think more suitable than yours. You have access to prosperous men, and are now getting from them considerable sums of money. You have a large overhead expense, and a relatively small benevolence budget. You have no legitimate appeal to the churches."

He did not deny, he could not deny, any of these statements. Unabashed, he said, "Brother, let us pray."

He was half way down before he ended the sentence.

"Get up," said I.

"Do you refuse to pray with me?" he asked.

"I refuse to permit you to bully me under pretense of prayer," I replied.

He left me, declaring that he never before had met a minister who would refuse to pray with him.

That man did not intend to pray. He intended to use what pretended to be a prayer for the gaining of a cause which he could not support with sound reason.

"Thou shalt not take the name of the Lord thy God in vain." Many professing Christians have violated this commandment. Some of them have done and are doing it habitually in their prayers.

In Brief

A new use for the airplane was found recently when half a million dollars was rushed through the air by the Federal Reserve Board to the relief of a bank in one of the southwestern states, which, though entirely solvent, was experiencing a heavy run, and did not have sufficient cash. The name of the bank was not made public.

* *

There is still time to send in a report of what your church did in its every member canvass campaign, in the competition for the three awards of $50 each offered by the Commission on Missions for the best accounts. See *The Congregationalist* of Feb. 21, page 230, for details, and full information may be obtained from the Commission on Missions, 287 Fourth Ave., New York City.

* *

Mr. Thomas Todd, who has been associated with *The Congregationalist* as printer throughout its history under its present name, has recently been honored by being elected an honorary life member of the United Typothetæ of America, International Association of Master Printers. This honor has been accorded Mr. Todd in recognition of his distinguished services to the printing industry. *The Congregationalist* has had reason during all these years to recognize the worth of Mr. Todd as fellow-Christian as well as printer, and we join our voice in extending heartiest congratulations.

* *

In a news item in our issue of Jan. 10, *A South Boston Cycle,* among the ministers who have served Phillips Church as pastors, was named, "the late Frederick B. Richards," of St. Johnsbury, Vt. Dr. Richards writes us from Bradentown, Fla., to say that, with Mark Twain, the report of his death has been "grossly exaggerated," that he never felt more alive, plays full rounds of golf every day, is "courageous enough to tackle Dr. Eliot's *Harvard Classics* for mental pabulum," and hopes to return from the sunny South to continue in fighting the battles for the freedom of the faith.

The Church Union Crisis in Canada

THE continued and vigorous opposition of a Presbyterian minority to the consummation of church union between the Methodists, Presbyterians, and Congregationalists of Canada lends additional interest to the volume, *Church Union in Canada: Its History, Motives, Doctrine and Government,* by Rev. E. Lloyd Morrow*; for quite as much as a history of the movement Dr. Morrow's volume is a history of the opposition to it. In the matter of exposition, in fact, Dr. Morrow is much more successful in expounding anti-unionism than in his exposition of the principles, arguments, purpose, and spirit of the main movement.

Dr. Morrow's book is valuable for the documents and for what it contains of basal and relevant matters of essential and contributory interest. As a history of

*Dr. Morrow's book is published by Thomas Allen, Toronto, but may be ordered through the Pilgrim Press, 14 Beacon St., Boston, Mass.

the church union movement in Canada, however, the present writer, from his own personal knowledge of that movement, would pronounce it both inadequate and unsatisfactory. It is questionable whether one who has a strongly partisan bias against any movement can be its sympathetic and impartial historian, and the fact that Dr. Morrow has felt it necessary to close the main portion of his survey with a chapter on *The Kind of Church Union Canada Needs,* which is little removed in letter or spirit from a purely propagandist anti-union movement pamphlet, shows that he has not been able to rise to the height of impartial observation. The impartial historian is content to present the facts with such accuracy, care, skill, and completeness as may be possible, allowing the reader to draw his own conclusions.

Backgrounds and Atmospheres

Dr. Morrow, it should be said, specifically disclaims having undertaken his study of the movement with any such bias. He represents his conclusions as having been formed in an open mind, not prior to, but as a result of, his investigations. He is no doubt sincere in believing this to be the case, but his opposition to union is too intense and too pat for something more than the germ of it not to have been present all along. One is conscious of an almost strained effort at mechanical accuracy and the avoidance of misrepresentation, but something more than superficial accuracy and the desire to be fair is necessary in a matter of this kind. No history of such a movement can be truthful or adequately illuminating that does not take full account of backgrounds and atmospheres; and this is what Dr. Morrow's book almost wholly fails to do.

Dr. Morrow's book purports to be "a history of Church Union in Canada." It is not that; it is a history only of this particular movement. But as Dr. William T. Gunn, General Secretary of the Congregational Union of Canada, has finely shown in a pamphlet, *Uniting Three United Churches,* this present union movement has grown out of a series of union movements with a history of a century and a half. Dr. Gunn's pamphlet is rich in background and atmosphere, and for this reason one finds in it the soul of the present church union movement much more vitally than one can discover it in Dr. Morrow's elaborate history.

The soul of that movement is to be understood also with reference to recent, and existing conditions as they are suggested, but not fully portrayed by Dr. Gunn. The present writer does not share Dr. Gunn's complete and unadulterated enthusiasm for the present union movement any more than he shares Dr. Morrow's opposition to it. While a participant in that movement he was always critical of certain of its bases and manifestations, and he was ever of the opinion that where there were found the vision and breadth to maintain independent church life on a sufficiently high and magnanimously Christian plane, there was still a task in Canada for independent churches working alongside, and co-operating with any large united body, but maintaining a certain freedom of witness and pioneering on behalf of truth, not so likely to be attained as units in a connectional life with a possible tendency toward standardization.

The Practical Gain

But when all is said and done, one must recognize what this union movement has meant. One finds it in the recollections of a Canadian town with four Protestant churches of different denominations. These, a generation ago, were hardly aware of one another's existence except for a somewhat jealous resentment of that existence. The Episcopalian rector lived aloof from his ministerial confreres, and as the representative of "the true church" had no dealings with his schismatical brethren; the Baptist and Methodist ministers were much of the time so deeply in controversy over the question of immersion that they were barely on speaking terms; the Methodist and Presbyterian ministers, if they happened to be men of the right sort, had occasional, friendly contacts without any co-operation between either themselves or their congregations. The note of religious conversation was that of controversy over sectarian issues, or about dogmas that nobody understood. Yet in that very community, not long ago, when the minister of one church was leaving, all the other churches withdrew their services and joined in his farewell—a typical manifestation of what the union spirit means.

Is that the Christian spirit, or is it not? The convinced unionist in Canada asks the question, and it isn't an easy question to dodge. All such movements are bound to have their outward defects. It is the easiest thing in the world to pick them to pieces. But is there a *soul* in such a movement?

Few who read Dr. Gunn's pamphlet can doubt it. The reality, spirituality, and permanence of this union movement seems clearly indicated. It *has* a soul. The Presbyterian minority, representing about twenty-five per cent. in that body, is making a desperate fight, by application for court injunctions, and in other ways, to prevent the passing by the Dominion and Provincial parliaments of enabling legislation facilitating the consummation of a union already decided upon by the highest ecclesiastical courts of the uniting bodies. The continued opposition of the anti-unionists, which many believed would subside when the movement came to the final stage, has undoubtedly proved a serious rift in the cause of union, and a disappointment to high hopes. It has turned Canada ecclesiastically into something of an armed camp, just when it ought to have been affording the high example of ecclesiastical peace and unity.

But the present hostilities may well be over-estimated. Dr. Gunn shows that almost every former union—even those that turned out most successfully—have had much the same course. The future seems to us with the large movement. Thirteen hundred pastoral charges, with three thousand churches, are already on some form of united basis. The growing needs of West, Northwest, and North, demand united action. Organic union has its defects, but it has likewise manifest and strong advantage.

It is, at any rate, now too late for the Canadian churches to turn back. The union movement is going on and we shall await the outcome with interest. Perhaps, also, in the Canadian situation and developments the church leaders of the United States may discover the pitfalls, obstacles, disadvantages, and dangers to be avoided in progress toward church union as well as some of the paths to be followed.

From Our Western Editor

The Waning Klan

Three months ago the one topic of conversation and newspaper publicity in the Middle and Far West was the Klan. The discussion then clustered around the trial of Governor Walton of Oklahoma. The rapidity with which the American people change from subject to subject is shown by the fact that little is heard of the Klan now in this section. The one spot where the Klan has been in the limelight recently is bloody Herrin, located in Williamson County, Illinois. *The Congregationalist* readers will remember that non-union miners were massacred there a year or two ago, and they will probably also remember that no one was ever really punished for that massacre. It was a case of cold-blooded murder carried through with the utmost of brutality and heartlessness. The last two or three weeks has found the sheriff of Williamson County, together with a Klan leader, raiding in a supposed attempt to enforce the Dry Law. These raids finally led to the death of one or two people, and the Governor sent troops to maintain order in Herrin. With this exception the newspapers have scarcely mentioned the doings of the Klan for some weeks.

In the trip that I made through the Southwest two months ago, I tried to find out from various people the sentiment regarding the Klan. Little was said about it in Nebraska. The trial of Governor Walton had just been finished in Oklahoma and the Klan was still being discussed. I found the organization on the defensive. I talked to ministers, hotel clerks, farmers, automobile salesmen, teachers, carpenters, physicians, depot loafers and a good many others to get their view of this mysterious organization. Not one to whom I talked admitted membership in it. A hotel clerk in Oklahoma City, in giving his estimate of the Klan, summed up fairly well what almost all of them had said, to this effect: "I am not a member of the Klan, for I do not believe in invisible government. The Klan, however, cannot be very bad, for a great many of our best and most prominent citizens are members. Among these are many ministers, and a large majority of the members of the Klan are Protestant church members." I then asked the clerk how he accounted for the violence of which the Klan was often accused. His reply was to the effect that some local Klan organizations had fallen under the influence of bad men who had used them for purposes of violence, but that in general the Klan is fast getting rid of everything of that sort. He seemed to think that interest in the Klan is dying out and that in three or four years it will wield little influence.

I asked him about the relationship of Governor Walton to the Klan. He explained that the Governor had tried to cultivate favor for himself by attempting to make the people believe that he was the enemy of the Klan. His trial showed that he would probably have tied up with the Klan if he could have done so to his own profit. Much testimony indicated that the Klan is losing its power in the Southwest. The *Daily Oklahoman*, the leading paper of Oklahoma, published by Mr. E. K. Gaylord, a trustee of the Park Congregational Church, Oklahoma City, has opposed the Klan from its beginning, and yet the paper has lost none of its prestige and power. The cases of violence attributed to the Klan are very few now. It will evidently go the way of like organizations whose history is sketched by Stanley Frost in late issues of the *Outlook*. We may expect, however, that the organization will be a power in the politics of the Middle and Far West for some time to come. Its influence will undoubtedly be felt greatly in this year's election.

It is easy to see why many good churchmen and ministers have been induced to join the Klan. Practically every person to whom I talked concerning the organization mentioned this phase of the matter. They said in effect: "Here is the Roman Catholic church which is often a vicious political power. It is thoroughly united and moves as one body. Why should there not be an organization of Protestants that can meet the political menace of Roman Catholicism?" They claim that in the Klan we have such an organization. They hold that Roman Catholicism works in secret politically. Why shouldn't there be a Protestant organization doing likewise? *The Congregationalist* readers undoubtedly have an answer to this argument.

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We take it for granted that all *The Congregationalist* readers are interested in the prosperity of the churches. In general the churches of the Middle and Far West are prospering. The services are fairly well attended, the church schools and young people's organizations are taking on new life, more money is being raised for current expenses and benevolences than ever before, and there is a growing appreciation of the work of the minister and more consistent endeavor to give him adequate financial compensation. In spite of this last fact a large number of our ministers are badly handicapped financially. I think it is not too much to say that 25 per cent. of the Protestant ministers of the West find it almost impossible to buy new books, to take the papers and magazines that they ought to have for their reading and to attend the meetings necessary to keep up their mental and spiritual life. I venture to say that a good many ministers' families do not have enough good, nourishing food, nor are they adequately clothed.

One great reason for this situation may be found in the overchurched conditions of many small communities. It is difficult to say how this can be remedied at one stroke. It sounds well to say, "merge the churches," but there are many communities that would be absolutely ruined religiously by any such wholesale merger. The movement for the federation of churches of the different denominations is strong, though a good many have expressed disappointment that the results of federations already formed have been so meager. The movement to merge churches of the same denomination is strong, and is going forward with a good deal of success. A few years ago three of our Omaha churches were so merged, making a strong organization. This worked so well that two of our Lincoln churches followed the example a few months ago and retained Rev. John Andrew Holmes of one of the churches for the leadership of the united church.

The Omaha organization referred to above has for its pastor Dr. Frank G. Smith, and under his leadership erected a new building a year or two ago at a cost of about one-half million dollars. Apparently this work is running at high tide. Current expenses are fully met, together with the payments on the building, and the church met its apportionment in full in 1923. Dr. Smith preached a series of sermons this winter upon the great doctrines of the Church. He did not attempt first of all to make the presentation popular, but he approached the theme from the modern standpoint and the addresses were constructive and evangelistic, and each Sunday night of the series he had an audience of more than 1,200 people.

If we may judge by the testimony of many, the churches are succeeding if they have good leadership. Ministers who have a message which they know how to deliver are in demand. It is not enough, however, that the minister be a good preacher; he must also know how to organize his church and he must be adept at making religious education effective. Where the churches have such leadership they are making rapid gains in membership and are giving a ministry to the whole community far in advance of anything they have ever done before.

* *

There are in the Southwest a good many Fundamentalists who would be termed, if we were speaking on the street, "red hot." In fact some of the foremost leaders of the Fundamentalist movement are well-known ministers of the Southwest. Practically all the churches of Southern origin are conservative in theology, while not a few of them are Fundamentalist. There is hardly enough opposition in the Southwest, however, to make the controversy interesting. Conservatism is so largely in the ascendency, especially in the country districts, that public opinion is all one way. It is easy to predict that there will be few churches divded by Fundamentalism so far as the Southwest is concerned. It is hard to predict what will happen to the Baptists and the Presbyterians in the Middle West and the great Northwest. The lines are tightly drawn now and there is a good deal of bitterness. We may be sure that the Liberals in neither denomination are going to withdraw. So far as appears, they, with tolerant conservatives, are far in the majority. If there are come-outers because of Fundamentalism the Fundamentalists will withdraw.

Chicago, Ill. R. W. G.

The Christian's Tact

Giving Oneself to Others

A Sermon by Willard L. Sperry, D.D.

Dean of the Theological School in Harvard University

And Jesus said, Somebody hath touched me, for I perceive that virtue is gone out of me.—Luke 8: 46.

AT various places along our New England coast there are narrow inlets through which the tides pass in and out. Save at the few slack moments at the turn of the tide, great bodies of water are always pouring back and forth through these channels. There is nothing that gives you the sense of the vastness of the ocean reserves as does the sight of one of these tideways.

A succession of tide rips are between Vineyard Sound and Buzzard's Bay—Wood's Hole, Quick's Hole, Robinson's Hole. Farther east on our Maine coast they have another name for these narrow channels. They call them gurnets, the sailor's name for a running rope woven through a fixed eyebolt. Perhaps you have watched the tide pouring into the inner reaches of Penobscot Bay through one of these gurnets. The North Atlantic comes in through them like a waterfall.

The great world in which we live is as inexhaustible as the ocean. But lest we be swamped and crazed and bewildered by it a wise Providence has decreed that this world shall reach the inner man of us through five restricted tideways of sensation. It is a physical and mental impossibility for more than so much of the vast world of things to reach us through these gurnets of sense. But could we see our nature in some such symbol as that of these tide channels we should certainly see the whole universe struggling to get at us, a steady rushing stream of impressions pouring into our inner life through the gurnets of sense.

Of our five senses the sense of touch is in many ways the most central and important. The sense of touch not only tells us many things that no other sense can tell, but when the other senses are impaired and blocked up and lost, the sense of touch can do duty for these lost senses. Not only so, but no sensation can so quickly and surely set the whole being alive as does this sense of touch. It tells us things with an imperious electrical reality that no other sense can tell. Moreover, this sense of touch, unlike other of the senses, not only records our impression *of* the world; it also expresses our impression *on* the world. The sense of touch may not only become a way of seeing things and hearing things; it may become a way of saying things. One poet says, "We long for household voices gone." But another poet, going still deeper, says we long for "the touch of a vanished hand." We touch the world and in that double experience, through that narrow gurnet of our physical being, the tides of the outer world and the inner life ebb and flow. Our whole life, its hard facts and such stuff as dreams are made of alike, are in this ascending scale of sensation, "that which was from the beginning, that which we have heard, that which we have seen with our eyes, which we have looked upon and *our hands have handled.*"

We must believe that the tides of life flowed and ebbed through the simply physical nature of Jesus with tremendous power. We cannot think of him as insensitive man. He must have been, even physically, tremendously alive and vital. He must have seen the world of nature and beauty with the eye of a painter. He must have heard its sounds with the ear of a musician. "I hear a man blowing a horn in the still evening," says the naturalist. "I drink in a wonderful health, a cordial, in sound. I thank God for sound. It always mounts and makes me mount." The ear of Jesus must have been as sensitive as that. But deeper than that Jesus must have touched the world with the sure sensitive fingers of the good physician and have caressed the world with the hand of a great lover.

It is very striking to run through the Gospels and see how often they mention Jesus touching men and women and little children. His hand seems always instinctively to have been laid on some human life. Here for example is this story, from which the text is taken, of the poor sick woman jostled by the crowd who touched the hem of his garment, and Jesus turned at once and said, "Who touched me, for I perceive that virtue has gone out of me." He not only sensed the brushing of that woman's frightened fingers on his garment's hem, but he knew what that touch meant and sought, and the deep instinctive answer of his whole nature to that touch was like an ebb tide from his inner man. You do not need any magical theory to explain this instinctive human action on the woman's part, or the instant natural reaction on Jesus' part. Here is just human nature in its simplest, most primitive and fundamental action and reaction.

Jesus' Tact

And yet this touch of Jesus of which the Gospels say so much, his fingers on the eyes of the blind, his hand upon the sick, his caress on the heads of little children, was only the outward and visible symbol of the inward and spiritual man. The flow and ebb of his physical contacts, his feeling of the world and his feeling for the world, simply suggested the nature of his mind and heart. This touch on the world suggests two of his qualities of character about which we may well think—Jesus' tact, and Jesus' unselfishness.

The word *tact* is one that has fallen into disrepute among us. It has come to be associated with something less than absolute honesty and straightforwardness. It has come to mean compromise and duplicity. It is doubtful whether or not you pay a man a moral compliment today, when you call him a tactful man.

But at first and at the bottom tact is not a vice, it is a virtue. What it means is that one has a sense of mental and emotional touch, that one is sensitive to other human beings, and that one is in contact with them.

Did you ever see a surgeon diagnosing some obscure and hidden disease, some evil growth in the body cavity. The sensitiveness of his hand as he passes it over the body of the patient, the alertness of his finger tips as they rest and press here and there—what is that in the simplest meaning of the word but tact—a trained sense of touch. One would not want a tactless surgeon to diagnose his ill. Nor would one want a tactless surgeon to blunder with a scalpel among his vitals. That is only a place for tactful men, men with a trained and delicate sense of touch.

Now the touch of the Great Physician on the mind and heart of the world was supremely tactful in that it was supremely sensitive and supremely wise. It is a fair question whether Jesus ever said a tactless word or did a tactless deed, that is, a blundering, awkward word or deed. Jesus sometimes spoke terribly stern and cutting words. He was not weak or sentimental. But even when his words cut and seared he was still as tactful as the surgeon who cuts away a malignant cancer. There were no blunders in the technique of Jesus.

He Gave Himself

And then Jesus' touching the world was also a symbol of his utter unselfishness. Jesus never gave alms, because he had no alms to give. He never gave advice. Thoreau says somewhere in his *Journal* that a "friend advises by his whole behavior, and never condescends to particulars." That is supremely true of Jesus, the great friend of the world. He seldom descends to particulars; he advises us by his whole behavior. It may well be that Jesus chose to live a life of voluntary poverty and a life apart from schools and churches because that was the only way that he could make perfectly clear his central purpose which was not to give alms, not to give advice or instruction, but to give himself. The old phrases, "He gave himself for us"—"He gave himself to us" are far nearer the truth than any interpretation which implies that he gave us prescriptions and advice. Perhaps Jesus, by the manner of his living, meant us to learn from him that the only really helpful and sufficient service that any of us can render the world is to give ourselves, the costliest, but the most potent gift that life knows. That is what is hidden away in that cry of Jesus, "Virtue is departed from me—strength and power, something of myself has passed out of me." Any good physician knows the difference between giving a prescription and instruction to a nurse, and giving himself to the patient. He knows the difference between leaving a sick room with the chill knowledge that all he has given is advice, and the deeper knowledge that strength and power have gone out from

him. The Great Physician knew this difference always, and what he gave the world was that costliest and most potent of all gifts of man to man, his strength, himself.

"It is enough for the disciple that he be as his master and the servant as his lord."

The Touch of the Christian

Every Christian ought to aspire to be supremely tactful in his relation with his fellow-men. This does not mean that he should aspire to be insincere, or diplomatic, or double-faced. It does mean that he ought to aim to live a life that is delicately sensitive to the lives that are around him, that he should not stand aloof from his world but should be in direct contact with it. I look in the Century Dictionary to see what it says about touch, and when I pass on from its physical to its wider figurative meaning I find this quotation to illustrate the meaning, "We want with our brethren of the working class that which we have largely lost—the Church I fear not less than those who are outside it—that expressive thing which we call *touch*."

The trouble with so much of our Christianity today is that it is tactless. It is out of touch with human life. Now there is no pardon for that insensitive and awkward way of meeting the world that we call tactlessness. A man whose hands are calloused with hard manual labor would be a poor diagnostician in a sick room. His touch has been deadened. It would tell him nothing no matter had he all the book knowledge in the world. The surgeon must be careful of his hands. The pianist, the painter, the sculptor must be very jealous for their tactfulness. So a man whose mind and heart are tactless, out of touch with other lives, is a poor helper of humanity.

There is no more excuse for a bungling awkwardness in the Christian life than there is in the practice of medicine or the cultivation of an art. When the War was first on, William Temple, one of the leading English churchmen, came to this country and he said that what struck him most was the extraordinarily matter-of-fact way in which Americans talked about the War. He said: "They say to me, 'I suppose you have a great many relatives and friends at the front.' and the way they say it might mean, 'I suppose your friends have gone to that big afternoon tea party.'" When a little later George Adam Smith came over from Scotland to speak to us out of the depths of an aching heart a Boston woman breezed up to him and said, "Well, I hear that you have lost two sons in the War and that you have a third son at the front now. I suppose you'll expect to hear of his death any time." Now those attitudes were not only unutterably and unpardonably tactless, they were profoundly un-Christian. They came from minds that were calloused by comfort and indifference. They were out of touch with the time, they were wanting in that swift and gracious tact through which Jesus felt the lives of men and women.

Now there is no more excuse for a blundering awkwardness in the technique of the Christian life than there is for want of good intentions. Not to feel and sense delicately your human world, not to have an unerring sense of human touch on the world is to be just a religious bungler. You may have the best intentions in the world. You may have to do and say hard, stern things at times, but there is a Christian way of doing the thing and an un-Christian way, and the un-Christian way is the tactless way, that is, the way which is not sensitive to the quivering human situation with which you are in contact.

In Industrial Relations

There sat in my study one night a man who is the head of a big industrial concern here in Massachusetts. It is an old and well-known firm employing well over a thousand hands. He was talking of labor troubles, the union, and the open shop. He said, "I can't understand why in our shop men should be carried away by the unions, because we have always given them more than a square deal, and yet—yes, I can understand. Because in the past when an employer had to lay off a man he simply turned him out of doors and forgot him. And it was when the employer forgot him and left him to shift for himself that the union remembered him and provided for him during his time of unemployment and found him another job. That," he said, "is the reason that men value their unions. Now, if only we employers in years gone by had followed the man out of the shop and cared for him while he was out of work, and had had some organization of our own, some employment clearing house, so that we could have put him in another job when we had to close down, we shouldn't have the troubles that we now have." What is that but simply a confession of a lack of tact? An actual lack of human contact with the deeper permanent life of the laborer, a failure of the sense of human touch.

This thing that we call tact is not mere good manners at the dinner table, or ability to shuffle the conventions of small talk without being showed up as a social boor. It is something far profounder than that; it is a delicate sensitiveness of the mind and heart to the deeper lives of other human beings, a sure touch on the world. Christian tact is the technique of Christian love, and no man has a moral right to be an awkward and clumsy lover of his fellow-men.

And then—that cry of Jesus, "Virtue is departed from me" sets up for us Christians today the other religious ideal that is suggested by the touch of the hand of Christ.

It is not enough to give the world what you have, or to tell the world what you think. If you are really to "live in the house by the side of the road and be a friend to man," you may make up your mind that virtue must go out of you, something of your strength and self.

In this matter there is no scale of prerogative or privilege. Some of us can give much money to the world and some less—and we are troubled and perplexed and humiliated by the contrasts between our financial abilities. We are constantly apologizing for and explaining our subscriptions, as though they were what mattered. Some of us can give more advice and instruction to the world than others. In varying degrees we are all teachers of men. But that is not what matters. The money and the advice and the opinion are not ourselves. There is another kind of giving to the world which leads you to say not that my bank balance is so much smaller than it was before I drew that check, but rather "Virtue, strength, some of myself has gone out of me."

Jesus' giving of himself to the world was not confined to his cross. It was the law of his daily living. When he sat with his disciples on the mountain or by the seaside, when he talked with Nicodemus by night, when he prayed for all who should believe on him, he was giving the only thing he had to give the world, himself. And he can never have ended one of those contacts with men without that cry, "Virtue has gone out of me."

That is the only thing that counts in this world—the only gift that permanently matters—that makes and remakes human life. It is the wide difference between giving what you have to the world and giving what you are to the world. The world asks for what you have, certainly whether it be money or wisdom or skill, but it will not reprieve you with that gift, it asks that through these and beyond all these you shall give it yourself.

These are the men and women who are the salt of the earth and the light of the world. Every man knows when he *dodges* this last truest debt of his to the world, as he knows when he *meets* and *pays* it. "It is not thy gifts I want, O God," prayed Brother Lawrence, "it is thyself." That is, the world of men says to us, "It is not your gifts we want, it is yourself." This is the only permanent legacy a man can leave the world, because it is built into other human characters.

Withhold yourself from shyness, from a false modesty, from selfishness and the world shall look you in the face and pass by unhelped and unhealed. Give yourself and the world shall become rich through you where men with more money, more brains, more skill shall be forgotten. Give yourself to the world through the touch of your nature upon the need of humanity and something of the springs of power welling up from the depths of the nature of the Lord Christ, where his life was hid in God, shall still flow through you, his disciple, into the world of men. As other men have thus given themselves for you, and their power and strength have passed directly out to your need and weakness in the day's work, so in the delicate touch of your hand upon your human kind and in the strong resting of your hand upon your fellow-men, in all this there shall still be in you something of the sensitive tact, the healing and life-giving touch of Jesus Christ.

If prohibition were suddenly enforced over the industrial areas of Lancashire and Yorkshire, smuggling would certainly make a great show in the press, but it would take an uncommon lot of smuggling to make the drinks go around. There is much evidence that it has been so in America, and that over vast territories and throughout great masses of people prohibition has been extraordinarily effective.—*Manchester Guardian (England)*.

Rebuilding the Japanese Churches

The Call to Help the Earthquake Sufferers

By Rev. Frank Cary

American Board Missionary at Otaru, Japan

"ALL Americans are that way. It is part of their religion." Rather a sweeping statement, that! It was said not for American ears, but was the answer of one woman to another as, when they were together sharing the comfort of the community bath provided by the relief workers in Tokyo, the natural question arose as to why foreigners were engaged in this relief work.

If we are to live up to this characterization much yet remains to be done. Destruction wrought by the earthquake was not confined to houses and lives. Disorganization of communications was not the only disorganization. Telegraph and telephone wires, street-car tracks, and railway communications are simply replaced once the needs are surveyed. But how is it with religious work? When, as was true in Yokohama of the church presided over by the moderator of our Kumiai (Congregational) churches, out of two hundred and fifty families, only six were left with houses standing, how is the church to be rebuilt, to say nothing of how is the pastor's salary to be paid?

A round dozen of our churches were seriously affected by the quake. Four of the number were a total loss. When it is recalled that these churches assumed a heavy share of the home and foreign missionary program of the denomination, the burden placed upon the Japanese churches of our polity to carry on successfully becomes apparent. These churches are the children of our own American Board efforts. Most of them have had no foreign aid for years, but on the contrary have been aiding others. Prominent laymen, generous supporters of the denomination, even when living at a distance from the center of the earthquake, have in some instances suffered heavy losses because of the intricacy of the network of modern business.

Raising the Needed Funds

Our Japanese brothers have met and surveyed the situation. The demands upon them are heavy. The needs of the Doshisha, to mention but one of the many interests always prominently before them, command their efforts. But the responsible leaders have set out to raise a fund of $300,000 to reconstruct the work devastated. Our Commission on Missions has so felt the desirability of America's responding to this appeal that it has approved making an extra-apportionment drive for $100,000 in aid of this fund. Surely this is a modest figure, when one considers the need, the good will, both denominational and international, which will result. It is modest compared with the Methodist appeal for $1,600,000 for similar but more extensive reconstruction work; the Baptist drive for $1,000,000, and the Presbyterian seeking for $800,000. Raising this sum will help to re-enforce the sense of American good will which has been expressed so well by our people's response to the Red Cross appeal for relief funds.

Quick Action by Japanese

A Y. M. C. A. secretary, writing from Tokyo recently, said:

Looking from the top of the famous Kudan Hill upon the burned district I could hardly believe my own eyes. Three months before from that same point of vantage, near our own partly wrecked residence, I had gazed with a heavy heart upon a scene of utter desolation. Then I saw nothing but ashes and debris, except for an occasional gaunt skeleton, like our National Headquarters building. . . . Then sad-faced men and women were raking the ashes for relics of property, or the bones of missing relatives. But now that same region was a behive of activity. New frame buildings lined the streets, their fresh wood exteriors and bright tin roofs reflecting a cheerfulness and a hopefulness which has changed the atmosphere of the city. They are temporary buildings awaiting the final plans for the reconstruction of the Imperial City, but this "City of Shacks" represents the "Soul of Japan" as nothing else in my experience has done so well.

One American lady recently asked a friend, "Where did people get the money to so quickly rebuild all these houses?" The answer partly lies in the strength of the "family system," which in an emergency like this shows itself at its best. Most of the families in the devastated areas have been helped by their relatives outside the city, not only in money and materials, but also in personal assistance in labor and management.

Does the average Congregational church in America not want to claim a method truly Oriental in feeling, and acknowledge its spiritual relationship to the Japanese churches by sharing with them in their reconstruction tasks?

Ruins of the Union Church, Yokohama, Japan

A gift at the time of need comes with greater power for good than at a time when deliberation and calculation enter into the giving. An illustration of this came to me when, three years ago, the church at Hakodate burned in connection with a conflagration which ate out the heart of that city. The church had strained every muscle to build the new edifice and was within a few days of moving in. The insurance merely wiped out the contractor's bills, leaving the church without a meeting house and, what is more, with some half-dozen of its members refugees. It was possible for me to go down almost at once to spend Sunday with the church. The pastor was discouraged, the members were no less discouraged. The future was anything but bright. Meeting together at the pastor's home we put our trust in the things that are eternal. Within a short time came a wire from a generous layman in Osaka pledging $500 towards rebuilding the church. The local Association came forward with its gifts. Hakodate Church has been rebuilt, but the hope and joy brought by that Osaka telegram will live in the memory of Hakodate Christians for many years.

Does it mean anything to you that a Japanese earthquake sufferer should say of you, because of what she saw and experienced in our relief station at Tokyo, "All Americans are like that. It is part of their religion"?

Literary Notes

Five hundred dollars for the best sermon is offered by the *World's Work* Magazine. The *World's Work* believes that there is more interest in spiritual truth today than ever before in history. For this reason, this secular magazine is offering its pages as a "printed pulpit" from which ministers, lay or clerical, of any denomination may project their message. Theological argument is barred by the Editors. But any kind of sermon that makes real the spiritual life to doubting, or anxious, or weary human hearts, is welcome. Manuscripts may be of any length less than four thousand words. They should be typewritten, and accompanied by a stamped, self-addressed envelope for return if unavailable. A carbon copy should be retained by the author. They should be addressed to the Sermon Editor, The *World's Work*, Garden City, N. Y. No manuscript received later than April 1, 1924, will be considered.

It Will Pay You to Read

Unions and the Public, by George Soule (*Atlantic Monthly, February*). A continuation of the discussion begun by F. Lauriston Bullard. Mr. Soule, who defends unionism, is a director of the National Bureau of Economic Research, and his defense is restrained, rational and well worth reading. He protests against Mr. Bullard's method of "drawing general conclusions from a few specific instances."

The New Educational Front in Russia, by Anna Louise Strong (*The Survey. Feb. 1*). Miss Strong is the daughter of Rev. Sydney Strong. In Seattle she was a leader in organizing child welfare programs and exhibits. Two years ago she went to Russia, and in this article she describes one of the most tremendous and most significant of modern educational undertakings. "Their idea is modeled more on the Dewey ideas of education than anything else we know in America." Several tribes have never had even an alphabet of their own. Now "schools are carried on in sixty different languages and text books printed in all of them." This is first-hand information from a reliable authority.

The War of Ideas in the Russian Church

Religious Liberty in Russia, and a New Reformation

By Anna Louise Strong

THE Russian Church is facing, at one big crisis, three problems which occupied three centuries in the church of Western Europe: the Reformation; the doctrine of Evolution; the Social Emphasis of Christianity. All these questions which in the West developed through many generations, are faced today by the Russian Church at once.

Down in the Russian villages the peasants still pray to saints' relics to save them from evil. Communist young people tell them flatly that there is no God, since Evolution disproves him. That is the crude condition in which the war of ideas begins. It is something like the struggle which went on fifty years ago, when Darwinism was first discovered in our midst, and science and religion were at once warring for the souls of the young. But the conflict is much harsher even than with us, for the Russian Church is far more mediæval than ours was.

I remarked to a communist friend, an English girl living now in Russia, that it seemed a pity to attack religion. "You don't understand what religion is in these villages," she answered. "When I first came to Karelia, I washed some clothes in a bucket I found in the house of a peasant; by so doing I brought eternal ill luck on her family. Nothing she can do will ever make that house the same again, though she is trying every religious charm she knows. . . . That is her religion; it is charms and evil and magic. It must be blotted out of the souls of the people."

The mystic beauty of the Russian church service, as celebrated in some central cathedral such as the Church of the Savior in Moscow—where hundreds of candles cast dim lights across vast distances, and gold-robed dignitaries make strange motions full of ancient meaning, and the voices of choiring priests arise in penetratingly sweet music, flooding the vaulted darkness—need not blind us to the fact that this religion has had less connection with ethics or morals than any other religion existing in Western Europe since the Middle Ages. The most holy chapel in Moscow, in accepted tradition, is the chapel of the Virgin which stands at the entrance to the Red Square and the Kremlin. It was here that the czars did homage on entering the city; yet it was also here, in the place in front of the chapel, that pickpockets flourished most flagrantly and that solicitation of prostitutes often occurred.

I talked to Tchertkoff, a leader of the Tolstoians who claim to go back to the primitive teachings of Jesus. "When those two great evils, the State and the Church, are fighting each other, what concern is it of ours?" he said. To the mind of this man, fanatically devoted to a concept of social morality, the Church was only evil.

The reaction against religion has taken an equally crude form. Every one has read accounts of the anti-religious procession held a year ago last Christmas by the League of Young Communists. They carried puppets of all the gods of the past, from Osiris to the Virgin Mary; they marched to the Red Square and shouted and sang around the funeral pyre of these gods. On their banners were slogans familiar in the West since the days of Ingersoll, declaring that man has made God in his own image. They had pantomimes of corrupt priests blessing with one hand and picking pockets with the other.

But it would be a mistake to underestimate the atheism of these young communists as a purely negative attack. As such, it makes little impression. Twelve days after this anti-religious procession, the famous celebration of the Baptism took place on the Moscow River near the Church of the Savior. The breaking of the ice, the sprinkling of the crowd with water, drew a much larger crowd than the procession of young communists. The Government took no part on either occasion, being forbidden by law to interfere with either religious or irreligious celebrations, as long as they do not disturb the public peace.

The real force of the young communists' atheism lies in the joyous gospel which it preaches. It has in it an element of triumph and freedom which indicates what an oppression of the human spirit the religion of the past has been. A young communist couple told me of their two children. "Our boy was baptized in church with a saint's name," they said, "but our younger daughter is called Freedom, because when she was born we were free, and knew that there was no God."

Miss Strong, widely known social worker, has just returned from a sojourn of three years in Russia, where she has served as a member of the Friends' Committee and later as the Russian correspondent of an American journal. She has traveled widely and undergone many experiences, among them an attack of typhus, and writes sympathetically as well as intelligently concerning religious conditions in Russia. More on this subject and on Russia in general is to be found in her book, "The First Time in History," published a month ago by Boni and Liveright, New York City.—EDITORS.

In a central hall of young communists (they have all the educational and recreational features of the Y. M. C. A., except that they teach what they call "atheism" instead of religion). I examined the posters announcing a series of lectures. "These lectures are especially popular because of the anti-religious movement," they told me. "Man's Conquest of Nature" was the theme of the series. The first lecture was "The Harnessing of Wind and Wave," and was illustrated by cartoons of windmills and sailboats. The series proceeded through steam, electricity and radium. There was a whole lecture on Edison as a great conqueror of nature. There was a lecture on human speech and the printing press, which knit together an understanding human society destined to subdue the earth.

You could not read even the titles without a sense of joyous triumph. That was what atheism meant to the young communists. Man was no longer the tool of ikons and relics, placating the arbitrary gods with ritual and submission. Man, organized man, was destined conqueror of nature. Science and co-operation are his tools.

This is the joyous, positive faith that goes forth to attack the ancient church of Russia, pouring into the villages, scoffing at the holy bones of saints and suggesting that they be donated to museums, declaring that God was invented by the rich men to keep the poor men in submission, but that now every one is free. Under the momentum of the attack the older priesthood stands bewildered, ignorant of modern science, unarmed with any weapons of defence.

Between these two stands the New Church movement of Russia, trying to save religion by adopting modern science and the social revolution, and reconciling these with Christianity. It faces the scorn of the young communists, and the older ones also, who see no use in saving any religion. It faces also the bitter hostility of the higher, privileged priesthood, and of the older priests in the villages.

Due to the war between Church and State, over a period when the church hierarchy opposed and fought the Soviet Government and when for a year or more Patriarch Tikhon was in jail, the New Church elements captured the machinery of the Orthodox Church of Russia. They held a central Church Congress which I visited in Moscow, to which came priests and laymen from every part of Russia, adopting the new calendar of Western Europe, allowing the marriage of bishops, approving the exposing of saints' relics to the open gaze of the people, approving the social revolution as blessed by God.

Then Tikhon confessed and asked for release from the Soviet Government, stating that he would recognize the decrees separating Church and State, and would no longer meddle in politics. With his statement the struggle between Church and State came to an end; he was released as a free, loyal citizen. He began at once attacking the religious authority of the New Church group, which, on its side, began to seek compromise with Tikhon, to save the unity of the church organization.

Whether such compromise is effected and an organizational unity preserved, or whether two new sects or even more arise, the problem facing the Russian Church is one of speedy education if it would survive. The bewildered village priests are eager for knowledge as the only weapon which can save them in this war of new ideas. The same Church Congress which adopted all the new reforms established also an educational commission, securing as executive secretary Dr. Julius Hecker, a former Methodist clergyman from the United States, now conducting a flourishing correspondence school in Moscow.

The Methodists in the United States were the first foreign group to understand the needs of the situation in Russia, from a religious standpoint. I was present in Moscow when Bishop Blake made his speech of fellowship and greeting, and when the Russian bishops kissed him with tears, thanking God that "there were some brothers abroad who have not left us alone in our great need."

Assisted by funds raised in America, a new theological school has already been started in Moscow, and others are in contemplation in all the main cities. Correspondence courses for the scattered rural clergy, and sample sermons for priests who have never preached before but always relied on ritual in a forgotten tongue—these are further elements of the program and have already started.

There has been no opposition from the Government. The fundamental law of the Russian Republic guarantees freedom of conscience and worship, and punishes any attempt to interfere with such freedom. The one point at

which the State and Church still come in conflict comes from the law of absolute separation of Church and School, a separation which is carried to the extreme of forbidding religious instruction to any organized groups of persons under eighteen years old. This law was passed early in the revolution, in the attempt to break the church control of schools, at a time when church bells were being used to summon active armed forces to fight the Soviet Government. The law does not now operate to forbid Sunday schools in many of the large cities, since they are interpreted as "religious worship with a little moral instruction added," and religious worship is free.

The general education of the priesthood is now a main problem for the Russian Church, and against this there is no law. Now that the Church is no longer actively fighting the Government, successive interpretations of the law may be expected to relax rather than to strengthen the regulations governing all religious education. For with the confession of Tikhon and his acceptance of separation of Church and State, the conflict passed out of the realm of politics into the realm of ideas. As such it will go on for at least a generation.

A Christian Endeavor Society Transformed

How One Organization Made Itself a Greater Power in the Community

By Sidney A. Weston

THE scene of this story is a Massachusetts country-suburban town of about 2,500 population, a community with a fine lot of young people whose social bonds are democratic and wholesome. The town is large enough to be interesting and not so large that every one may not know every one else. It is a commuter's paradise, twenty miles from Boston, but without the finish and exclusiveness that characterize the wealthier "suburbs" of the metropolis.

Here a few earnest young people had tried to maintain a Union Christian Endeavor Society, but with waning interest and diminishing attendance. Last spring the membership numbered twenty-five, the attendance about a dozen or fifteen. The few boys who came spent the evening "fooling"; the others were conspicuous by their absence. Today there are fifty-seven enrolled members, an average attendance of forty young people, frequently fiftv and sixty present, a serious spirit and a vital interest in the meetings. The story of the transformation of this society may be suggestive to others who are facing a similar problem.

As in many other communities, there is in the Congregational Church an active young men's Baraca Class whose membership includes nearly every young man in town between sixteen and twenty-one years of age, including Congregationalists, Baptists, Episcopalians, and Unitarians. To these young men the Christian Endeavor as then conducted did not appeal. They had their own class. Their weekly discussion lessons seemed vital, the Christian Endeavor topics remote and unreal. Their organization met their needs and satisfied them. So the Christian Endeavor Society lacked this force of young men who had been trained to think and discuss and debate problems and topics that they met in their every-day life.

Then came the challenge from one of the girls. "Why don't you boys come to Christian Endeavor?" The answer, "Because there is nothing doing. Run it as we do the Baraca Class and we will come." And the girl said, "Come and show us." So the boys took charge of the next meeting. They announced their topic, "What is the matter with the Christian Endeavor Society?" They arranged the chairs in an informal way. The president of the class led the meeting, or rather, the discussion, for he turned it into an open forum in which every one participated. At its close all agreed that the Christian Endeavor Society had been thoroughly shaken up.

The boys had given it a start, but that was only the beginning; and without the faithful and able leadership of some of the girls it might have been the end.

The constructive work was the next task and the young people took it seriously. First, the regular Christian Endeavor topics were abandoned because they said the topics presupposed a religious experience which they did not have. So they met with others and arranged new topics, based on problems in their own lives. Some of these topics are:

A Single or a Double Standard.
Can a Person Succeed and Keep the Golden Rule?
What is the Meaning of Liberty in America?
Things that Help and Hinder Our Town.
Prohibition.
Should the Negro Have Social and Civic Equality?
Is a College Education Worth While?
Is the Christian Endeavor Pledge Practicable?
Shall We Label Ourselves Christians or Not?

With the new topics the discussion form of meeting was adopted. The leader asks questions, tries to draw out the opinion of the group, gets a debate stated, and leads it along to some worth-while conclusions through this inductive method. No longer any reading of clipped quotations and rendering of other people's thoughts—but the clash of mind on mind, argument, convictions, which are original, and not borrowed. Spontaneity, flexibility, informality, characterize these meetings. The new approach, the new kind of topic, the new atmosphere, and the new leadership have made a new society.

The pleasant Sunday evenings once a month, with a special musical program and light refreshments, add variety and are popular.

Another plan which has contributed much to the success of the meetings is the group method of leadership. The society is divided into groups and each group given the responsibility for the topics and meetings for a month. This keeps the membership active and interested. It brings out unsuspected talent. It develops the younger leaders who know their group is ready to help carry the meeting along. It also ensures topics and meetings that are close to the lives of the young people.

Both in the weekly meetings and in their group and executive meetings the young people ask their pastors and a few others to sit in as counselors. Fortunately these men appreciate the young people's point of view and know how to counsel and suggest without taking the control out of the hands of the young people.

Perhaps the most significant meeting was that in which the Christian Endeavor pledge was up for discussion. The pledge of the old society was one of the four Christian Endeavor pledges provided by the headquarters of the United Society of Christian Endeavor. The questions discussed at the meeting were:

(1) Shall we keep this pledge?
(2) Shall we change it?
(3) Shall we have any pledge?
(4) If not, what shall we do?

Two meetings were spent on the problem? It was soon evident that many thought the regular pledge committed them to promises they were not yet willing to make: that it practically made them Christians before they were ready to take the step; that it was exclusive rather than inclusive in character. In all the discussions there was a refreshing note of reality, a desire to meet the problem squarely, a determination not to camouflage nor to take any step that would put them in a false or hypocritical position. The group in charge of the meeting brought in a *platform* as a possible substitute for the pledge, setting forth an Aim, Fellowship and Ideal. The Aim they took from the *Object* as found in the regular Christian Endeavor Constitution of the National Society. The vote taken at the conclusion of the discussion was overwhelmingly for the adoption of the new Platform as the basis of membership, and the retention of the regular pledge as optional for those who wish to sign it.

The new platform is as follows:

Union Society of Christian Endeavor

Our Aim—The aim of this Society shall be to promote an earnest Christian life among our members, to increase our mutual acquaintance, to train us for work in the churches, and in every way to make us more useful in the service of God and our fellow-men.

Our Fellowship—All young people in sympathy with the Aim and Ideals of this organization.

Our Ideal—A group of young people with open minds and Christian principles.

I am in sympathy with the Aim, Fellowship and Ideal of this organization and desire to become a member.

. . . . . .

So the Society remains a Christian Endeavor Society. It maintains its fellowship with the District Christian Endeavor Organization and thinks of itself as a part of the great national organization founded by Dr. Clark. And incidentally it has shown that a society can transform its life and service without changing its outward name or identity.

The Young People's Society During March

The Optional Topics appearing in the March issues of the *Wellspring* are:

Is It a Good World?
The Development and Expression of Gratitude.
Why Do We Pray, "Our Father"?
Our Community: Its Good and Its Bad Points.
How to Form Strong Character.

The Christian Endeavor Topic for March 16 may be discussed with particular reference to the needs of Japan since the earthquake. See the *Missionary Herald* for December, 1923, page 534; also for January, 1924, page 21. Further help may be had by using the *Readers' Guide to Periodical Literature.*

Topics of current interest which may be discussed in your societies are:

The Bok Peace Proposal.
Propaganda (Is it to be encouraged or prohibited? Refer to the Senate Committee which is investigating the whole matter of propaganda).

(*Continued on next page*)

(*Continued from preceding page*)

The Life and Work of Woodrow Wilson.
Is Our Government Corrupt? What is the duty of Christian citizens in respect to government officials? (with special reference to the investigations into the "oil scandal.")

The Interdenominational Young People's Commission has voted to emphasize citizenship during 1924. It would be well to have the citizenship committee, or some similar committee, report upon matters of special interest at one Sunday meeting each month.

Have a society bulletin board. A magazine committee may post each week certain clippings of interest. Be sure to clip the articles having to do with young people's work which appear in *The Congregationalist* the first week of each month. It will be well to paste these articles in a society scrap-book for future reference. HARRY THOMAS STOCK.

Some Significant Facts

Such facts as the following are particularly timely in as much as the month of March has been set apart in our churches for presenting the work of the Congregational Education Society. The Missionary Education Department of this Society has prepared a program for use in church schools, and detailed information regarding the varied service rendered by the Education Society will be gladly furnished on request. National and district secretaries are at the service of the churches to answer inquiries, furnish materials, suggest methods and in every way aid in the development of the religious education program.

More than a quarter of a million students are enrolled in state universities and schools in the United States.

Among these are more Congregational students than in all our own denominational colleges put together.

The University of Wisconsin and the University of Michigan each have more Congregational students than any five denominational colleges from Michigan to the Pacific Coast. There are over 1,000 students from Congregational homes in each of these universities.

In 1920-1921 there were 8,357 foreign students in American colleges and universities.

The Congregational Education Society aids in the support of thirty Student Pastors.

These men do some of their best work in connection with the local churches where the university is situated. They help to keep the students in touch with the organized work of the church, so that they do not become so unaccustomed to it during their college course. They conduct Bible classes, visit students when sick or in trouble, arrange social occasions for their enjoyment. In short, the Student Pastor renders to the student away from home the same sort of friendly service that one would expect in the home church.

Fuller and more detailed information concerning the work of these Student Pastors may be found in the following pamphlets: *Congregational Students at Tax-Supported Colleges and Universities* (free); *Men's Work Bulletin No. 3, The College Community* (10 cents).

THE UNIVERSITY OF WISCONSIN AT MADISON
Where there are more than one thousand Congregational students.

ENTERTAINING MEN STUDENTS
Men of Iowa City Congregational Church extend hospitality to University of Iowa students.

The Colloquium

The Story of a Live Class

By Grace M. Chapin

Director of Religious Education, First Congregational Church, Oak Park, Ill.

IT was often said that the older young people's class of college graduates and young business men and women was "shot to pieces by the war." But we are almost forgetting that it could ever be otherwise than it is now, one of the most flourishing departments of the whole school. This year has seen the class grow to double its former membership, and a more enthusiastic group it would be hard to find. They have their own officers and lead their own devotional period at the beginning of the Sunday morning session at 9.45, in their assembly room, which they have dubbed the "Third Floor Front," in the church house. To lead them in their discussions they have a finely equipped, scholarly man, a professor in the High School, who has also done some university teaching. Under his able guidance, the class has enjoyed discussing Stanley High's *The Revolt of Youth*, and is following that study with Ellwood's *Christianity and Social Science*.

On the first Sunday of each month, the Colloquium, as they are now called, gathers in the pleasant parlor of the church house at five o'clock in the afternoon, instead of in the morning, and takes a special topic such as may be of current interest; for instance, early in February, "Abraham and the American Ideal," given by their pastor, Dr. William E. Barton, who is an authority on Lincoln. It is a pleasant feature of these monthly afternoon gatherings that many strangers in town can find a warm welcome in the attractive parlor, and can find the beginnings of friendly acquaintance while the class serves social tea in the dining-room after the discussion.

Of course, the social life of such a group is delightfully important, and the Colloquium is well aware of this. Last fall, a harvest party, with quaint costumes of sunbonnets, ginghams and patches, made the shyest newcomer feel at home. In December, two humorous plays gave the class a goodly sum for Christmas giving to the needy, and developed much talent—even to the making of scenery by some of the young men, which they now have for rent to the church. One of the best results of this dramatic effort was that one of the class—the hero—united with the church as a result of a closer acquaintance with the young members. The class generously repeated the plays as a feature of a young people's rally program, and took them to a hospital also.

Although this fine class was rather exclusive in its good times at first after the fresh building up of its numbers, and was doubtful of ever joining with the younger group of high school age in any enterprise, nevertheless it rendered most valuable assistance to the director of religious education in the church by uniting in a large party for the two groups. Here its own social charm and social experience proved a real asset to the younger group, and the occasion was one of the finest examples of co-operation. We believe the two groups have changed their impressions of "too old" and "a kid party" to a mutual liking. The director certainly feels that the Colloquium is a strong arm of the church school.

In January, the men of the class gave a clever party for the girls of the class—very secret, very successful, judging by the follow-

ing bit from the class paper, issued each month by the class. This came from the girls by way of thanks: "We used to think we were sort of necessary to the management of a successful party—but we have come down a peg and bow to the men for one of the finest parties ever given. Talk about a good time! And originality! It was just as clever as could be, boys, and we all had a wonderful time."

This class paper, by the way, is called *The Third Floor Front.* It contains breezy little items of gossip about the members and their affairs, notices of coming events, etc. Its fun and friendliness serve to bind the class together with splendid class spirit.

Altogether we think it would be hard to find a big young people's group more bent on worthwhile study, practical Christian living, the making of friends among strangers, and the building up of the Kingdom in church loyalty. We have often seen the group assembling, and felt the inspiration of the bright faces full of anticipation, the hearty hand-clasps, the power for enthusiastic and righteous influence.

The Arts in Religious Education

The Influence of Beauty Upon Childhood

By Von Ogden Vogt

Chicago, Illinois

LET me first throw out some related observations. If any of the succeeding suggestions brush your prejudices sharply, do not let that prevent your appropriation of others.

My own boys are ten and eight years of age. I cannot discover that anything in our church school has yet given them anything that might be called a religious sense. From that period of my own childhood I remember particularly two concrete things, the joy of singing a song in Sunday school and the figure of the minister in the pulpit.

Not long since, I visited an ugly old church building transformed into beauty by the addition of a central altar, some good wood paneling and two or three small chapels with small altars. There I saw a little girl of eight bow for a short prayer, then take a little taper from a box, light it and place it before one of the little shrines. I asked her mother what she was doing. She replied that she set up the little candle light as a kind of reminder that her prayer would be having its effect after her own attention had passed on to other things even as the little lighted candle burned there awhile in simple beauty. I do not say that I would introduce such a practice into my own church if I could. I do say that that church provided at least one definite way for inducing a religious sense in the little child.

The other day, my assistant told me of a fine little ritual of completed membership for one of her girls' clubs; and then she asked me whether the final phase of it might be conducted in the chancel of the church at the communion table. Do you see my dilemma? That was the most fitting place for the thing she proposed. What she had planned was most wonderfully fitted to the needs of the girls. But was the club a fit agent for the conduct of such high matters? Why do we not as a Church have a ceremony of just such a kind?

The dilemma revives one of the most troubled memories of my youth. I was uncomfortable and unhappy, both as a senior in high school and as a freshman in college, over the matter of secret society rituals and oaths, for I thought that such asservations were far more sacred than could be properly handled under immature or unstable auspices. I thought that such things should be the prerogative of religion alone.

These incidents intimate several things: that childhood and youth are impressed by objects and symbols, especially if they be beautiful; that ritual is natural to youth and profoundly influential; that our free churches are shockingly lacking in the influence of beauty upon childhood; that the matter is not so much the affair of the church school as of the church itself; that we need a big overhauling of our whole conception of the place of the arts in religious education.

Some old misconceptions, however, keep many from going forward into a world of new life that is surely before us. One of these is the feeling that the old system is good enough; the plain meeting house, the Sunday school and young people's society, the typical American church service. But in the cities we no longer have the homogeneous life necessary to sustain it. Our church school pupils come from homes of non-churchgoers. Many complex factors of our life and feelings are not met by the old program. This is true of the towns, too, I believe.

Another misconception is that as free churches we do not use the arts now. We do use art now but mostly very bad art. The buildings, decorations, hymns, anthems, services—these are works of art, but taken together they constitute extremely poor art. Despite brilliant exceptions, one is compelled to say that at the average poor taste and ugliness in these things are prevalent.

Most important of all is the misconception that the mental and moral values are enough for religion without the artistic. Some of us feel the immediate worth of beauty and also value the aid which the arts give to the mental and moral efforts of religion. The mental side of religion needs the arts. Sheer ideas often mean little to the average churchgoer until they are realized and fired with feeling by the rhythms of artistic presentation. Thinking is not so important for religion, anyway, as reverence, vitality, loyalty, and other attitudes of the heart that are kindled by a noble church building, solemn music, or the ceremonies of the ancient sacraments. The moral side of religion needs the arts. I rejoice as much as any in the present movement to apply Christian principles to industry and politics, but I also note some amateur sociologists who put the cart before the horse, who seem no longer to believe that a mighty religion is necessary to great ethics. They go about talking so much that they know nothing of the long, patient toil of humble ministers to keep alive the goose that lays the golden eggs. There is a dangerous materialistic note in some of these ethical voices. They want justice in material things. They might do well to notice the spiritual values and satisfactions to be found in beauty. These values are a powerful corrective to materialism for rich and poor alike. They are immediate, good in themselves. The motions of the spirit set going by a great work of art are much the same as those of worship itself. The great fact is that humanity craves beauty. It is part of religion. We all like flowers and songs. Except for some absurd Protestant prejudices, we would all enjoy many forms of beauty which the older churches have or those which the newer experiments in the art of worship are developing. The mental and the moral are not enough for religion without the aesthetic. We need the arts not only to vivify our faiths and inspire our ethics but also because the inner experience of the beautiful is near kin to the experience of the divine.

Two practical suggestions I want to make: that we make use of beauty at every possible point in the work of religious education and that as largely as possible the church itself be the center of this process.

The church building should be beautiful. The most important artistic aid to religion comes from successful architecture. I would not except even music. A truly noble church structure is the most effective ordinary stimulus to reverence. Probably half our churches must be rebuilt before the coming generations will be content to worship in them. After the structure comes the treatment of the interior. Nothing will so greatly assist the religious tone of a church as a restoration of the ancient chancel arrangement with the communion table or altar as the center of religious and artistic significance. Many an ugly old church would be transformed by this alteration alone. I should add the bright beauty of candle lights upon the table or beside it. A large church should have one or more small chapels that are sanctuaries having the religious atmosphere. One of them could be at the head of a structural side aisle of the church. I do not like the "assembly hall" for worship services. Primary and other school rooms should be appropriate in tone, decoration and furnishing.

If you cannot have any of these things, there are remarkable possibilities of refurbishing awkward rooms if the right person can be found to do it. Services of worship for the church and church school are being greatly improved. Notable experiments are now being made. My only point here is that the service as a whole needs to be considered as a work of art. As to music, the best present tendency is to fit it into the sweep and flow of the service; that is, to use it liturgically rather than in the manner of a concert hall program. Yet I would not displace the rousing song from its proper occasion. The beauty and power of ritual will be developed more and more. Some church school officials use simple ceremonies in parts of the worship service. Some modern directors of religious education have elaborated impressive rituals for their club work among the young. It is a complex subject and for us of the free churches still in the experimental stages. Pageantry and religious drama are coming rapidly to the fore. Publications along these lines are readily available. In all these and other ways there are opportunities for bringing the power of beauty into effective play upon the impressionable tempers of our children.

I must add a word, perhaps the most important and difficult of all, about the church itself as the center of these efforts. The worship of the children and youth should be drawn more close to the church. This may be done by the use of the church, the leadership of the minister, the invention of church ritual, the development of pageant-services. The children

should be permitted to worship in the church either at the regular service or at one of their own held in the church or such a chapel as mentioned above. A box of a room with secular fittings is no proper place for juniors to worship in. The minister himself should plan the regular church service partly for children or sometimes conduct a special service for them in such a way as to help them feel that they have really been "at church."

And these club work rituals, how shall we relate them to the church? They have grown up outside because we have nothing so effective inside. Yet I feel that they lack some peculiar power of authenticity they might have inside. In some of our pageantry we are on a thin line between make-believe and reality. Some of our pageants are obviously representations. We had one last Christmas time that seemed to pass over the line into actual service. I should like to take up this question at length. Here let me say merely that I hope we may be led by experience in representative pageantry to undertake services of worship on special occasions which will utilize the movement, color, symbolism and ceremony possible in the presentation of pageants.

There is a wide and deep movement for a larger use of the arts in religion. The motives and impulses behind it are profound. Rightly understood and criticized it may yield undreamed resources of religious vitality for all our churches, especially in our work of bringing the young into a full religious life.

Council of Religious Education

International Gathering at Chicago

THE meeting of the International Sunday School Council of Religious Education at Chicago, Feb. 12-13, was the second since the merger was confirmed at the Kansas City Convention in 1922. At its conclusion the conviction was general that the merger of the interests represented by the old International Sunday School Association and the Sunday School Council was rapidly becoming a reality. The line of cleavage between "territorial" and "denominational representatives is growing fainter and the two elements are learning to work together in the interest of the common cause.

In his annual report the General Secretary, Dr. Hugh S. Magill, reminded the assembly that the International Sunday School Council of Religious Education is "a federation of the Christian forces of the continent for the promotion of religious education; that it represents the organized territorial forces in states and provinces and also 35 Protestant Christian denominations as their accredited agency for co-operative, interdenominational work, administered and controlled by the composite will of the organizations and forces, territorial and denominational, of which it is composed, represented in the International Executive Committee. It is not a super-organization and must never be so considered." A document of 114 pages of docket and reports from departments shows something of the extent of the work done in the two-day session.

Perhaps the most significant events during the past year noted in Secretary Magill's report are the election of Dr. H. Shelton Smith as Superintendent of Education, and the authorization of the *International Journal of Religious Education*, with Dr. W. E. Raffety, formerly editor-in-chief of the American Baptist Publication Society, as its Editor. Dr. Smith's election indicates that the International Council recognizes its responsibility for a strong, co-operative program of religious education, and the publication of the new monthly *Journal* will be a valuable aid in the promotion of the co-operative interdenominational work in religious education. The new magazine will not be a Sunday school lesson quarterly, nor a teacher's Biblical exposition monthly, nor a denominational or religious weekly, but a monthly magazine of Christian education which functions through the local church school, home and community. It will set forth aims, principles and methods in the field of Christian education and will try to promote vital teaching and better educational organization and administration in the interest of trained, efficient church school leaders. The first issue will be in October of this year. As it begins its new life the *Church School* magazine, now published by the Methodist Episcopal, Methodist Episcopal South and Congregational publishing houses, will be discontinued and its good will and subscription lists turned over to the new international magazine.

The report of the Committee on Education gave large place to teacher and leadership training, and set up standards and requirements for the Standard Training Course and the Advanced Training Course, and for three classes of schools—Standard Training Schools, Community Training Schools, and International Training Schools.

A serious problem which had arisen during the year in connection with the administration of the Young People's Department was satisfactorily solved by the adoption of the following report of a special committee:

REPORT OF SPECIAL COMMITTEE OF SEVEN

1. The Committee is of the conviction that it should be the policy of the International Sunday School Council of Religious Education to go forward with a complete program of Young People's work, including Camp Conferences, and that plans should be immediately formulated to hold Camp Conferences for the summer of 1925 under the administrative direction of the Council.

2. As an expedient and in view of the brevity of time, however, between now and the dates of the Camp Conferences (or Young People's Training Schools) of 1924 the Committee recommends:

(*a*) That the International Sunday School Council of Religious Education do not conduct Camp Conferences in the summer of 1924.

(*b*) That the International Sunday School Council grant to William H. Danforth and his associates the use of the camps at Conference Point-on-Lake Geneva, Geneva Point-on-Lake Winnepesaukee, and Geneva Glen, Colorado, for the summer of 1924 only, on the dates already arranged for the holding of these camps; namely, at Winnepesaukee July 15-August 10; at Lake Geneva, August 7-31; at Geneva Glen, July 22-August 17, 1924. These dates to be referred to the Board of School Administration for adjustment.

(*c*) That such equipment and paraphernalia now in possession of the International Sunday School Council as are necessary for the carrying on of Camp Conferences in 1924 be made available to Mr. Danforth and his associates.

(*d*) That a sum of money, not to exceed $2,500, be allowed from the Scholarship Fund for scholarship purposes for the summer of 1924, this sum to be paid by the treasurer of the International Sunday School Council on requisition of Mr. Danforth; also that all registration fees received by the International Council for the Camp Conferences of 1924 and not refunded in accordance with the rules of the International Council be transferred to Mr. Danforth by the Treasurer of the International Sunday School Council.

(*e*) That William H. Danforth and his associates, transfer to the treasury of the International Sunday School Council all moneys raised in these camps for scholarships and memorials and Geneva Week Pledges during the summer of 1924, said funds to be kept as a trust fund for the purposes designated.

(*f*) That academic credits be issued to students in these camps in 1924, on the basis of the present requirements of the International Sunday School Council.

3. The Committee further recommends that the term of office of the present superintendent and associate superintendents of the Young People's Department of the International Sunday School Council terminate on March 1, 1924.

4. Although the Camp Conferences conducted by Mr. Danforth and his associates in 1924 will not carry the International Sunday School Council name nor will the Council be responsible directly or indirectly for the conduct of the camps it is hoped that a mutual spirit of good will will be outstandingly evident in all contacts with the young people whose welfare is the first consideration.

5. The Committee is clear in its conviction that the International Sunday School Council of Religious Education and its auxiliary councils should be the only interdenominational agencies for Camp Conference training, and while recognizing the right of Mr. Danforth and his associates or others to conduct Camps, the recommendations of this report are based on the assurance of Mr. William H. Danforth that it is his purpose to co-operate in every possible way with the International Council in its Camp Conferences.

A strong resolution of confidence in and pledge of support to Secretary Magill was adopted by a rising vote. Another felicitous action was the appointment of General Secretary Magill, Consulting Secretary Marion Lawrance, and Dr. Robert M. Hopkins, Chairman of the Executive Committee, as the Council's delegates to the World's Sunday School Convention at Glasgow next June. S. A. W.

Parables of Safed the Sage

The Parable of Things Forgot

I walked one day along the street in the City where I reside, and there came along through the street a High Powered Car that looked as if it belonged to a Prosperous Man. And it ran up to the curb, and the man who drave it jumped out.

And he grasped my hand, and he said, I cannot pass by without stopping to thank thee for the Letter thou didst send me. For indeed it came at a time when a Word of Cheer was somewhat more than welcome. For the misfortune that had come to me was great, and it seemed to me that my friends were few, if indeed I had any.

And he held my hand and shook it warmly.

And I inquired, saying, Where dwellest thou?

And he said, I dwell in a city about Fifty Miles from here, and I am doing well. And today I have business in the Big Town, and I saw thee as I drave through. And now, behold, I surely remember the good thy letter did me.

And I said, Give me, I pray thee, thy Business Card, that I may remember thy present Address and Occupation.

And he felt in his Pocket, and said, I have none; but we shall not forget each other; and if thou shalt ever need a friend, call on me.

And now I would give the fourth part of a shekel to know who he was, and what it was I did for him.

And this hath happened unto me in like form once or twice before. I said a kind

(*Continued on page* 317)

The Editor's Bible Class

Conducted by William E. Gilroy

The Reign of David

Comment on the International Uniform Sunday School Lesson for March 16
Scripture References, II Sam. 7: 18-26; 8: 14-15

If we were to take only the verses printed as the lesson we should get a very inadequate, and in fact wrong, conception of David. But the real lesson is the whole story of the Shepherd King—in fact, the real lessons from David's life are not to be had without considering the whole story.

What a remarkable story it is! And how wonderfully it illustrates the honesty and candor of the Bible's portrayal of character! Here is David, a great national hero, around whom to this day there persists a tradition of unusual sanctity, and yet so honest is the narrative that nothing is glossed over concerning his weaknesses and sins. His deeds of blood, adulteries, betrayal of Uriah—all are told as if he had been a common sinner.

If I had had to choose for a lesson a short passage coming nearest to the heart of the story of David it seems to me that I should have taken neither the Goliath story, suggesting his early promise of greatness, nor a passage such as that of our lesson suggesting his humility and spirit of worship. I think I should have taken, rather, the first part of II Samuel 12, in which the prophet Nathan fearlessly brings home to David adultery and murder. That is one of the greatest passages in all literature. Nathan's *Thou art the man* strikes right to the heart. No criminal lawyer ever drove home a charge with greater certainty and effect. And David's greatness was revealed in the fact that he neither became angry nor sought defense. He acknowledged his guilt. He rose above his sin.

Can a man rise above his sin? The story of David says so, and that is its greatness. Can an adulterer and a murderer have yet so much good about him that good triumphs in the end? With what honesty do we read this honest narrative of David and what does it mean for us today? Are we among those who see good in a man who was an adulterer and a murderer ages ago, but who can see nothing good in men today who have committed crime or who have been guilty of deep sin?

It is perhaps a foolish notion but in some way this story of David always suggests to me Bobbie Burns. Of course, the two men were as unlike as the respective ages in which they lived. David was a man of war, while Burns was a peaceful peasant. In external things there is little resemblance, but at heart how much were they alike! In both was the psychology of the man of truth and uprightness, despite the weaknesses and the sins. Some great critic has referred to the way in which Burns did not seek in any way to escape the results of his sin, but sought with his very life, in ways that marred and hampered him, to atone for his wrongdoing. There is hope for a man who does not pull down the moral law when he himself stumbles.

How fiercely a man like David was tempted! And how little we take that into account in judging our fellow-men. The man of cold or puny nature, himself incapable of deep emotion or of a profound passion, sits in judgment upon some man of masterful nature, who faces, and possibly conquers, more temptation in five minutes than the other man meets in a lifetime.

Perhaps the orthodoxly religious have been too ready to ignore the sins of the saints, just as they are usually too ready to ignore the elements of good in the sinners. It would do the conventionally religious good to read occasionally such stories as Bret Harte's *The Luck of Roaring Camp*, or *The Outcasts of Poker Flat*, or such poems as Col. John Hay's *Jim Bludso*. At any rate the story of David ought not to be read merely as an ancient document; we ought so to apply it that we shall do justice to that great company who have been of the house of David in both ancient and modern days. Life is a strange blending of good and evil, with God's grace ever seeking to bring the former to triumph, not breaking bruised reeds but bringing forth judgment unto victory.

How Shall We Judge the Truth?

In his recent book, *Why I Believe in Religion*, Dr. Charles R. Brown, Dean of the Divinity School, Yale University, tells of an incident closely related to our theme for this week.

Doctor Brown says (p. 113):

I was on a train a few months ago when I drew out of my pocket a small Bible to look over the lessons which I was to use next day at the college where I was to preach. The man who shared the seat with me was, as I judged from his hands and clothes, a working man. When I finished reading and put the book back into my pocket, he said to me courteously, "Do you believe it all?"

"No," I replied. "I do not believe it all. I believe all of it that is true."

"How can you tell," he asked, "what is true and what is not?"

"By the use of my own moral judgment," I said, "and by the test of experience."

"Have we any right," he asked, "to believe any of it unless we believe all of it?"

I assured him that in my judgment we had that right; that indeed the only possible attitude for a thoughtful mind was one of wise discrimination; that we are expressly told in the Bible itself to study to show ourselves "approved unto God, workmen that need not be ashamed, rightly dividing the word of truth." The obligation is laid upon us to separate that which is merely local and temporary in the Bible from that which is universal and abiding, that which is incidental from that which is vital and essential. Then we talked together until we reached our destination about the truth or the falsity of the teachings of the Bible.

It is hardly fair toward Dean Brown to quote so important a passage without its full context, but it gives us the opportunity to say that people who really want to know the truth, and who want to understand and appreciate the constructive work of free Christian scholarship in the interpretation of the Bible and of the whole field of Christian faith, will be mightily helped by a careful reading of Dean Brown's volume; and the help will not be only in the solution of difficulties, but in the quickening and deepening of personal faith.

It is not necessary to defend this principle that the Bible must be subject to *moral judgment and the test of experience*. It is precisely by such tests, as we have seen, that the sixty-six books of the Bible have been selected from a much larger range of ancient Jewish and Christian manuscripts and formed into the *canon* of Scripture. What was a sound principle in giving us the Bible cannot be an unsound principle in its use and interpretation—unless, of course, one takes the view that everything has been settled inflexibly in the past, and that God only speaks to men today to tell them what other men have said or what he has said to other men.

But, many earnest ond open-minded people will say, where is the matter going to end? If every man sets himself up to judge the Bible, and determines his own interpretation, believing what he wishes to and rejecting what does not suit him, what is going to save us from religious anarchy?

This is the crux of the whole matter. It is undoubtedly troubling many who want to understand and adopt a progressive and fair attitude, but who are deeply concerned about the preservation of truth. Let us face the question honestly and frankly by presenting a few considerations that seem incontrovertible:

1. *The Bible is for each man what that man makes it for himself.* No superstitious reverence, or "believing every word," can make the book a power in the life of the man who has not yielded his soul to its moral and spiritual teachings. And it is its *greatest* teachings that test our lives. What the Bible means to a man involves much more than his attitude toward such details as the Genesis account of creation, or the story of Jonah. It has a deeper moral and spiritual challenge for will and conscience.

2. *No man has the right to assume that he, and those who agree with him, are right and that all other men are wrong.* An arrogant and dogmatic attitude, whether it be manifested by the radical or the conservative, is contrary to the spirit of the Bible itself.

3. *Nothing so mars the sheer joy in the Bible and delight in its truth as the heresy-scenting, heresy-hunting spirit.* One recalls the story of two clergymen journeying through the Alps. One spent all his time enjoying the wonders of the sublime environment, but the other sat in a corner of the railroad compartment immersed in a book. The latter called to the former, "Come and see what So-and-So says on *Inspiration*," to which the other replied, "Put up your book and *come and see what God says on Inspiration.*"

The story suggests the additional reflection that one cannot thoroughly enjoy the glories of the Biblical landscape if he spends most of his time berating fellow-mortals who do not see it in the same atmosphere or from the same standpoint. A dear woman out in Iowa writes to tell me how ashamed she is of my expositions. She wonders what the Lord thinks of them. Might not the good woman leave that sacred matter between the Lord and myself? The honest minister, whether preacher, teacher or editor, realizes his primary responsibility to answer at the bar of Christ for his words as well as his deeds. Nobody can really enjoy living in a house who is always troubling lest its foundations be swept away. How much better was the faith of those Huguenot lovers of the Bible, who represented it as an anvil with the inscription:

Hammer away, ye hostile bands,
Your hammers break, God's Anvil stands.

4. *Truth is attained and maintained by "comparing spiritual things with spiritual."* If we had more frank, brotherly exchange of opinion and experience, and less distrust and controversy, we should attain better results. Meanwhile, let us consider Paul's statement, *"He that is spiritual judgeth all things."* I propose to deal with this question further in two succeeding articles, *Normal Vision of Bible Truth*, and *The Approach Toward the Supernatural.*

OUR INVALID PARISH

Winfred Rhoades
Pastor

A Technique for the Solitary. I

"Tell your sick folks not to be afraid of being alone. Lonely hours must come and we might as well accept them and learn to commune with our own hearts and with our Maker. It is a poor sort of mind that has no resources in itself." So writes a correspondent of the Parish who for ten years has been able to walk no more than a few steps at a time.

It is as bad to be a slave to crowd life as to be indifferent to one's kind. We see what the crowd sees, we do what the crowd does, we read what the crowd reads, we talk as the crowd talks, we put off the doing of those soul-enlarging things which we intend some time to do (if, indeed, we do not forget them utterly); we scrimp the time given to our greater nature in order to have more time to devote to our lesser self, we pass year after year in days of feverish activity and nights of restless rushing about. And we stunt and impoverish our souls. We become like the garden flower that has no chance to grow and blossom, because the bed is never weeded. Men who sought the wilderness for seclusion in the early Christian centuries were at least uttering a protest against the world's forgetfulness of the soul, while modern crowd-life hurries the world to further forgetfulness.

In the heyday of multifarious demands, true or fancied, we can only with difficulty protect ourselves from the encroachments of the world upon the spirit's needs. If we would have times of retirement, necessary for the greatening of mind and heart and spirit, it must be by resolutely cutting ourselves off from this or that which calls with siren voice. And such times are needed. Those midnight hours on open hillsides and those efforts to escape for a few brief days from the insistent multitude (even from His task of meeting human need), which we read about sometimes with a little wonder, were a matter of necessity for even the greatest spiritual nature that ever beautified this earth.

The invalid has physical retirement forced upon him. He has the boon of unhurried days; he has quiet. But if his leisure is to be made a thing of joy and beauty and a cause of enrichment, the one who has it must seek for, and must with care and resoluteness cultivate, a fruitful way of making use of the precious time that is granted him.

When you read of those men and women in the early Christian centuries who fled the world and sought seclusion for the soul's sake, you find that their souls did not thrive save as they found regular and useful employment, and took pains to fill their minds with high thoughts and their spirits with exalted longings, and gave themselves deliberately to the task of opening their inmost being to God and the sound of his voice and the working of his spirit, and devoted themselves to some kind of service for the world's good.

A deliberate plan for each day is, in like manner, needed by those who are cut off from the world's general activities by the limitations of a sick life. Then the soul compelled to isolation may have the greatening experience of discovering that in solitariness he lives daily with choicer and dearer and more rewarding companions than were ever desired or given a thought in the old days when the crowd and its doings were all-engrossing.

Closet and Altar

GROWTH AND SERVICE

He shall grow like a cedar in Lebanon.—Psalm 92:12.

This alternation, however, of patience and expectancy, of monotony and surprise, is precisely what gives life its interest and significance. This is the way of growth, in man as in nature. Routine, detail, study, duty, prayer, are the storing up of energy for the sudden summons and the moment's need. One can no more meet a moral emergency without the habit of self-discipline than a plant can bud in spring which has not stored up its growth in winter. The insight and courage of the instant are the bloom which unfolds from the daily duty done.—*Francis Greenwood Peabody.*

There's but one gift that all our dead desire,
One gift that men can give, and that's a dream
Unless we, too, can burn with that same fire
Of sacrifice; die to the things that seem;
Die to the little hatreds; die to greed;
Die to the old ignoble selves we knew;
Die to the base contempts of sect and creed,
And rise again, like these, with souls as true.
Nay (since these died before their task was finished)
Attempt new heights, bring even their dreams to birth:—
Build us that better world, oh, not diminished
By one true splendor that they planned on earth,
And that's not done by sword, or tongue, or pen,
There's but one way. God make us better men.

Alfred Noyes.

The man who recognizes new duties above those he has been taught to observe, who sees, beyond the circle of conventional obligation, the dim forms of new claimants on his heart and service, is a moral innovator, an enlarger of human life. How many such have still to arise!—*Cotter Morrison.*

The ground of my confidence, the joy I find in believing in God and in his Christ, is enrooted in the hope that I may still improve; for if I could be certain that I should never become wiser or more unselfish or more loving I should despair and feel there is no God. Since, then, my capacity for self-improvement is the mainspring of my happiness, I am senseless if I do not strive day by day to grow better, more reverent, more self-devoted, more lowly-minded, more loving.—*J. L. Spaulding.*

Grant unto us, Almighty God, that that glory which filleth earth and heaven may also fill our hearts; that we, being glorified by thy graciousness, made happy by thy love, made hopeful by thy promise, may praise and magnify thy holy Name, until such time as the praising of thy holy Name shall lead us to the doing of thy holy will; that we, becoming perfectly obedient thereunto, may possess the life of God in the days of time, that so, in the eternal years, we may be forever thine. Receive our thanksgivings, forgive our sins, strengthen our hope, make deep our faith; that so, all the days of this our mortal life, we, keeping thy commandments, and leaning ever upon thy mercy, may pass on our way until we, through the gate of death, enter into the life everlasting. Hear us of thy mercy, through Jesus Christ our Lord—Amen.

George Dawson.

[Assembled by Isaac Ogden Rankin]

CHRISTIAN ENDEAVOR

The World's Guidebook

Comment on the Prayer Meeting Topic for March 16-22

BY CHARLES ERNEST WHITE

Topic: The Bible in All the World: How It is Sent Forth, and What it Does. Ps. 43: 1-5.

Light from the Bible Passage

These verses have no real relation to the topic. They belong to the type of prayer which in our Christian interpretation of life we have outgrown. We do not ask God to punish our enemies. That is the very attitude of uncivilized, un-Christian peoples, which we are seeking to change. For this purpose we urge upon them the Bible, the whole Bible—New Testament as well as Old. It is the source of light and of truth. It is the only safe guide for individuals and nations. It leads men toward the heights of holiness, to the worship of the only true God and to the only joy that is noble and lasting. The world needs the Bible to cure its sadness and its distress and to put hope and health (or wholeness) into its heart.

Leads for the Leaders

Think of the Bible as a Jewish book, largely written by the Jews and for them. Why was it too big a book to be monopolized by one nation? Think of it as an Oriental book. Why could it not remain such?

Making the Apostles speak Dutch. Difficulties and dangers in translation. Misinterpretation of words and ideas. How did the King James version come to us? (See any encylcopædia.)

The Bible in every tongue. The work of the missionary. Often creating a written language for people who have none. Printing in four hundred and fifty languages. Great Bible houses: British and Foreign Bible Society, American Bible Society.

Thoughts for Members

It is the best book that God has given to men.—*Abraham Lincoln.*

If I were a missionary, I would not argue, I would distribute the New Testament.—*An Indian Rajah.*

In 1839, without teacher or missionary, a solitary page of the catechism containing the Ten Commandments led one tribe in New Zealand to turn to the true God, to burn their idols, and to keep the Sabbath.—*Helen Barrett Montgomery.*

Twenty-five tons of Bibles and hymn-books seems an unbelievable number. Enough for all the missions in the world! And yet they were sent to our West Central African Mission alone by the British and Foreign Bible Society.

The American Bible Society issued over four million, five hundred thousand volumes of the Bible, as a whole or in part, to our American soldiers and sailors during the Great War. The British and Foreign Bible Society did a like service to the number of seven million among the British and Allied troops.

A Moment of Prayer

Thy word, O God, is a light unto our feet. In gratitude do we walk in it day by day. What thou has vouchsafed to us, send out to the ends of the earth, we pray. Hasten the feet of those who carry the good tidings, that soon all men everywhere may know of thee and thy son, in whose name we pray. Amen.

WITH THE CHILDREN

The Book of Jobs

By Rose Brooks

"I never know what to do after school on stormy days, do you?" confided Marjory Drew to her new friend, Betty Martin, with whom she was going home to spend the afternoon. "'Specially if Mother isn't home," she went on. "And you said your mother was out this afternoon. What are we going to do? Your brother doesn't stay in to play with you, does he?"

"David? Of course David and the boys don't pay much 'tention to the weather. Sometimes he likes to stay in, though. There's always the Book of Jobs, and it works just the same way whether Mother's home or not. She fixes it ahead—it's always ahead of David and me, —that's the fun. Mother says that's the fun for her, too."

"The Book of Jobs?" asked Marjory. "I never heard of it."

"Oh, it's not just a regular printed book," Betty explained. "Nobody ever made one 'cept Mother, prob'ly. Mother's always thinking up jolly things nobody else thought of."

"Jolly? What's it about?"

"One section is for Dad and one's for David, and one's for me. We'll use it this afternoon, 'cause it's bound to be more fun than any game we could think up. Maybe David'll use it, too, 'cause I don't see how he can stay out unless he drowns. Prob'ly Jimsy'll come over and they'll use David's section together. They usually do."

Inside the warm house, wet raincoats and rubbers off, Marjory prompted, "You'll show it to me first thing, won't you? It sounds so mysterious and exciting."

"'Tisn't mysterious," said Betty, skipping for the orderly kitchen, "but it's always fun. "Here it is,"—and from the shelf where three worn cook-books stood in a row, she handed Marjory a bulging brown notebook.

"Here we are, at my section," she said, drawing two chairs to the kitchen table and opening the book at the section marked B. "See, these last three pages are all crossed off—jobs I've done. Here's the next,—and three more ready after this," she chuckled, turning the pages. "It's not fair to pick and choose,—that's the only rule to the book. Have to do each job as it comes along," and Marjory, following Betty's pointing finger, read:

"Sort over packing trunk of toys in attic. Pack outgrown toys in box for S. A."

"I don't mind helping," she said, a little disappointed, "but why is it such fun? What's this little pasted-in envelope?"

"Ho! That's the fun," said Betty. "No fair opening the envelope till the jobs are done,—then you'll see! Here come the boys. I thought they'd have to stay indoors today."

A bang of the front door, jolly voices, a stamping of feet, and in came two damp and red-cheeked boys.

"Hello!" greeted David. "Where's the Book of Jobs? You through with it? Jimsy and I want to use it, too."

"We're off for the attic," said Betty. "Sort toys in the packing trunk. Where'll you be?"

Turning the pages to D, the boys bent their heads over the book and Jimsy read: "Put tool bench in cellar in apple-pie order. This includes sweeping up shavings underneath."

"Cellar for us," said David, cheerfully. "Wait for us to open your envelope, will you?" and down the cellar stairs clattered four sturdy shoes.

"We wouldn't have known what on earth to do in our house," commented Marjory, as she and Betty knelt before the open toy trunk. "My brother and I wouldn't."

"Wouldn't be any fun without the envelopes," admitted Betty, lifting out doll furniture and stuffed animals. "Oh, dear, there are always things I can give away, and things I can 'most give away, and things I can't possibly give away, even if they do get mothy," and Betty gave a battered flannel rabbit a hug and tucked him back in the trunk with a loving expression that made it clear he belonged to class three. "That's why Mother lets me sort 'em myself. Nobody knows 'bout my own toys but me."

Chatting happily as one exhibit after another was fished from the trunk and its fate decided, the girls were surprised when the task was done. "Now for a box,—there are always lots over here," and ten minutes more saw a neatly wrapped and tied box, plainly marked. Standing it on top of the closed trunk. "Guess that's 'on honor,'" said Betty, giving two string ends a final tie. "Says 'On Honor' on the first page of the Book of Jobs."

"That all it says?"

"Enough, isn't it? Come on, let's see if the boys are ready for their envelope," and down the steep attic stairs sped two pairs of nimble feet, just as two pairs of sturdy ones clattered up from the cellar.

"Ladies first!" David's head all but touched the floor in a mock bow. "Hurry up. You ought to see our tool-bench." Pride was in his voice.

Betty opened her envelope, but kept the enclosed paper folded. "Boo! It was cold in the attic," she shivered. "Take yours, David, and let's read them before the dining-room fire."

"Upstairs," read Betty, two minutes later, sitting on the hearth rug. "Southeast chamber. Top shelf, closet. Parcel wrapped in blue paper."

Marjory, reading over her friend's shoulder, looked blank. "You must know what it's all about," she offered.

"Course. Hurry up, David, read yours."

Both David and Jimsy were already reading. "Second rafter to left of south cellar window. Brown paper parcel," David chuckled.

"Ho! Right over our heads the whole time we worked!"

"Come on, Marjory," and upstairs sped Betty, her guest at her heels. "Here it is—straight 'cording to directions! Let's open it with the boys."

"Here we are!" shouted David in the cellar. "'Cording to directions as usual! Come on, let's open it with the girls."

Seated on the big blue braided hearth-rug, two bundles were swiftly unwrapped.

"Marshmallows!" from Betty and Marjory, and Marjory added, "and—why—here's the fire all ready to toast them!"

"And the long brass toasting-fork," said Betty, reaching for that much used implement, which always stood with the shovel and tongs. "Oh, and here's a little note. 'Of course permission to make cocoa goes with this box'—that's what the note says. Hurry, David, we'll have 'most a party!"

"Game," said David, beaming. "That bird game I couldn't find—day I went in with Dad. Wonder where Mums found it? Do we come in on the party?"

"Silly!" was Betty's sisterly and hospitable comment. "You and Jimsy begin to toast while Marjory and I make the cocoa. We're in on the game, aren't we?"

"Silly!" David reassured her.

Cups of hot cocoa, with marshmallows afloat, other marshmallows toasted and more often singed, and the bird game in full swing—every child was startled at the opening of the front door.

"Can't be your mother! Goodness! It's five o'clock."

"All home? All dry? Never was I so glad to get home!" came Mother's voice.

"Oh, Mums, we've done two jobs, and we're having the best party. And here"—Betty flew for the kitchen—"is some cocoa."

"I wish," said Marjory, as she bundled into her rain things half an hour later, "I wish our house had a jolly Book of Jobs."

"No copyright on it!" said Mother. "But if you don't have one come any time and share Betty's."

"Funny kind of book," began Marjory, as Mother cut her short with:

"My dear, not only is it the most cherished book in our library, but it's my own private and trusted two-edged sword."

Now what on earth did she mean by that?

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Tracks

I wonder where the rabbits go
Who leave their tracks across the snow;
For when I follow to their den
Their tracks always start out again.

—John Farrar in "Songs for Parents."

The Queen of Grandmas

I think my grandma is a queen;
Her throne, a rocking-chair;
A little, ruffled crown of white
She wears upon her hair.

And I her royal subject am,
Her wishes I obey;
A morning kiss, a kiss for night,
As proud tribute I pay.

I think her spectacles are made
Of rosy-colored glass,
She looks through them at every one
So kindly as they pass.

Her two small feet upon a stool
And I together sit;
I'm glad it is no smaller, for
We just exactly fit.

She tells me lovely stories then
Of what the fairies know,
And all about strange continents
Where giants grow and grow.

And when I stoop and kiss her hand
That's wrinkled, small and white,
She says, if she's my grandma queen,
Then I'm her gallant knight.

—Presbyterian Banner.

AMONG THE NEW BOOKS

The Religion of Humanity

THE RELIGION OF A SOCIAL PASSION, by CHARLES HENRY DICKINSON (Christian Century Press. $1.75). This book is challenging from its opening statement, *Love to men may weaken faith in God.* That, superficially, is true; deeply, essentially, it is not true. We are not sure whether the author really means it or no. In fact, though we have found this an interesting and unquestionably important book, we are bound to say that in many respects it has seemed to us both incomprehensible and unsatisfactory. One misses almost throughout, in such matters as this of the relationship between human love and religious faith, the clear simplicity of such statements as that of John, "If a man love not his brother whom he hath seen how can he love God whom he hath not seen?" The reason is not far to seek; the author having abolished the distinction between man and God persists in using language that has depended for its meaning and validity almost wholly on that distinction. One can understand perfectly well the religion of humanism as expounded, and lived, by such a man, say, as the late Prince Peter Kropotkin, who had entirely eliminated God, and who did not find it necessary to use the language of Christian faith; but to reduce Christianity to humanism while retaining the Christian terminology seems to us a different matter.

As an interpretation of humanism in relation to Christianity Dr. Dickinson's book is both able and significant; as an interpretation of Christianity in relation to humanism it seems to us a portrayal in which the figures in the foreground have been dimmed and the backgrounds entirely wiped out. Dr. C. C. Morrison says of Dr. Dickinson's volume: "A beautiful mysticism akin to the finest evangelical spirit is felt from the beginning to the end of the book." That is a fair characterization of a book that in theme and treatment is far too deeply marked by real religion and social passion to warrant any light reference. But an honest book demands honest criticism, and for us it becomes expressed in the question, Why be satisfied with something only "akin to" the finest evangelical spirit? Why not that spirit itself in its full originality, depth and power?

Is not our age somewhat too redolent of substitutes for the Gospel? Has the social passion, religiously, been primarily a cause or a result? The New Testament persistently represents the Gospel as primarily not a *command* but a *message.* Are we going to strengthen the power of the command to love one another by weakening the message of divine grace?

It seems to us a crucial weakness of this good and useful book that it discusses the nature and operations of steam without paying adequate attention to the fire under the boiler.

W. E. G.

Political Parties

PARTIES AND PARTY LEADERS, by ANSON DANIEL MORSE (Marshall Jones Co., Boston. $2.50). This book is by the late Professor of History in Amherst College and is the fifth volume in the series called "Amherst Books," written by Amherst men. The introduction is by Dwight Whitney Morrow and contains an account of Professor Morse's life and his work as a writer and teacher.

The book itself is a collection of articles on parties and party leaders and two special articles on commercial relations; written at different times and published at intervals between the years 1886 and 1910, in such magaines as the *American Historical Review,* the *Yale Review,* and the *Political Science Quarterly*—also in the eleventh edition of the Encyclopædia Britannica. The first three chapters are general in character and deal with the definition of "party," and discussion of its place in our political system, laying down principles by which parties and leaders may be judged. The succeeding chapters deal with the parties themselves and with certain of their leaders, analyzing them in accordance with the principle already laid down. Taken all together the book is an extremely illuminating treatment of the subject of political parties, their origin, their usefulness as the organ of popular sentiment and the important part they play in a democratic government. The evils which may and do attend them are not omitted but in general the tenor is one of appreciative analysis of the parties as being the irresistible method of self-expression and protection used by a self-governing people. The reader feels not only enlightened by his treatment of the parties of the past but encouraged by his optimistic viewpoint and he lays down the book with regret that the author was not spared to add to these, other articles on party conditions of the present day.

H. M. F.

Recent Fiction

HERE COMES THE SUN, by EMILIE LORING (Penn Pub. Co. $2.00). The author of that admirable ranch story, *The Trail of Conflict,* writes another lively and stirring tale of romantic love and adventure. This time the moral is that every one should help the cause of good government and champion the young politician of sterling character, high ideals and manifest ability. The charming heroine, it is true, is led by her impulsive actions into various perplexing, even dangerous situations, but she emerges from each one successfully, though it might not be wise for other young ladies to follow her example.

THE PLASTIC AGE, by PERCY MARKS (Century Co. $2.00). The publishers announce that this story does for college life what *Main Street* did for the small town. In one respect, however, it differs; it is frankly a picture of the fast set in college. In the course of the story, after the description of a "prom concert," one of the students reminds another, who is disgusted with himself and others like him: "There are over a thousand fellows in college, and out of that thousand not more than fifty were really soused at the 'prom,' and not more than a hundred and seventy-five were even a little teed." The story deals mainly with the drinking crowd and those who are otherwise immoral. It tells of the experiences of a young fellow who enters his father's college with high ideals, and becomes one of this set, and it takes him through the college, describing experiences in which he misses shipwreck at least three times, only by the barest chance. There is hardly a decent girl introduced in the course of the narrative. They smoke and drink to excess. Only one member of the faculty stands out as fine, and he is a cynic. It is not college life as a whole, but in its worst aspects, that is represented. Probably that is what Professor Marks desires to show up, as a warning. The tale is told with amazing realism, and it is not pleasant reading. Mothers who are sending their sons to college will read it with horror. It is a strong temperance document, by its picture of the perils of the drinking habit.

MOTHER OF GOLD, by EMERSON HOUGH (Appleton. $2.00). A very different kind of story from *The Covered Wagon.* It is not realistic but romantic, improbable, incredible, but adventurous and in places dramatic and thrilling. It is the story of three men in Mexico, searching for the treasure house of the Montezumas and a fabled river of gold. The central figure of the story leaves his sweetheart with the promise to return to her in a year with a fortune, or never to return at all. The story describes his perilous and mysterious adventure.

THE COAST OF FOLLY, by CONINGSBY DAWSON (Cosmopolitan. $2.00). An apparently harmless friendship with a married man leads Joyce Gathway into serious difficulties which threaten to destroy one of woman's choicest possessions, her good reputation. In the end Joyce triumphs over those arrayed against her but not until she has gone through trying ordeals. The story has a wholesome lesson, and is a fairly well written, though not a great story.

Books of Reference

WHO'S WHO 1924 (Macmillan. $15.00). Every one knows of this annual biographical list of eminent people in the English-speaking world, mainly English men and women, but including, also, some Americans of international reputation. The present volume of 3,110 pages is 72 pages larger than any previous volume, contains many new names and is enlarged and brought down to date. The publishers announce that the number of copies available for American distribution is limited and that orders should be sent in at once.

THE NEW LARNED HISTORY, VOLS. VII-VIII (C. A. Nichols Publishing Co.). The excellent quality of this cyclopædia of universal history continues to be indicated with each new volume issued. Volume Seven begins with a page and a half on Lynch Law, giving statistics as recent as 1922 and a brief reference to the Dyer Bill. It also includes articles on such topics as Macedonia (12 pages and maps), Magna Charta (four pages and full-page facsimile), Maine (10 pages), Maryland (16 pages), Masonic Societies (20 pages), Massachusetts (23 pages), Medical Science (44 pages), Methodist Church (five pages), Mexico, with over 50 pages, many portraits and an excellent map; Missions (12 pages), etc. Volume Eight begins with Normandy and concludes with Rome (40 pages). There are many illustrations in each volume. Each important article has many cross references. The method pursued is to quote on each topic from the best standard authors. Four more volumes will complete the History.

Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores, 14 Beacon St., Boston, or 19 S. La Salle St., Chicago.

South Parish Church, Augusta

The South Parish Congregational Church of Augusta, Me., was organized in 1794 under the name of Middle Parish Church, with Rev. Daniel Stone as its minister.

The real beginnings of this historic church and parish in the valley of the Kenebec, however, were more than two decades previous to the event in 1794. The original territorial parish was formed in 1771 and the Plymouth Company was petitioned for a lot of land and a meeting house. In 1772 the town made ap-

SOUTH PARISH CHURCH, AUGUSTA, ME.
Showing beautiful interior

propriation for preaching, and for two years services were held in old Fort Western, the ancient Plymouth Company trading post.

The first meeting house on what is now Market Square was completed in 1795, then called Middle Parish, and became South Parish in 1797.

A second new and commodious meeting house, built on the site of the present building, was dedicated in 1809. In this stately, white, typical New England meeting house worshipped the South Parish Congregation for 57 years, when on July 11, 1864, the fine old building was struck by lightning and burned. Rev. Alexander McKenzie, afterwards pastor of the First Congregational Church, Cambridge, Mass., was then minister of South Parish. On May 26, 1865, less than one year after the fire, the corner stone of the present beautiful Gothic church was laid and the sermon of dedication preached by Dr. McKenzie on July 5, 1866. The spirit of that sermon confirms the belief that the preacher was the main source of inspiration and hopefulness during this great enterprise of reconstruction to those whose sacrifice and devotion were wrought into this, God's temple. The building is constructed of Maine granite. Entrance is had through massive front and tower doors to a large vestibule. Four entrances open into the church proper, which, with its high arches, graceful columns and beautiful windows, is an inspiration to all who visit this notable edifice.

South Parish has had thirteen pastors in its 126 years of existence. The longest pastorate is that of Rev. Dr. Tappan, who served from 1811 to 1849. Among other prominent pastors were Rev. Alexander McKenzie and Rev. James H. Ecob, the latter recalled after 40 years, in 1919, and served the church two years. The present pastor, Rev. Andrew T. McWhorter, was installed April 1, 1921, and by his inspiring preaching is adding a valuable contribution to the continuance of the work and influence of this historic church.

OUR READERS' FORUM

A War Question

To the Editor of The Congregationalist:

I wish to submit the following question:

By what authority does a Government compel young men, of under age and without a voice in that government, and who have had only a little taste of life, to sacrifice their lives in war to preserve that Government and the lives of other men who desire to live because life is so sweet?

Sturbridge, Mass. EDWARD A. TUCK.

Against the League

To the Editor of The Congregationalist:

The great questions of today do not call for an "impossible idealism," much less that sentimental mush that ignores the intrinsic difference between Europe and America, and that would dump us all into the same melting pot. Our fathers came here to found a *new* nation in which government of the people, for the people, and by the people might not perish from the earth. Europe has not caught its spirit yet. Instead of uniting, the League has augmented her troubles by not only opening old sores but setting up a lot of little ideal nations with more intricate problems. The more boundary lines you draw the farther you are from settling anything. The ideal League has failed in the most serious crisis and made a mess of some. A half-dozen nations (not 52) guide the old world ship of state. When they begin to see eye to eye and not put selfish trade interest above the common good, shall we see an end to such fiascos as England and France settling (?) with the ("unspeakable") Turk. Then can we hope for peace. Before the ideal, the spirit of a united endeavor was here on these shores, before the Monroe Doctrine gave it a name. When Europe gets any semblance of this unity of aim and endeavor can you talk League, not before. Neither can Uncle Sam nor any one else impose overlordship upon them.

Your columns have urged "getting into the game." If you saw fifty men and boys on a football field, each with a peculiar kink in his play, with only one or two playing Rugby and the American game, punching each other more often than the ball, you would get more than you anticipated if you jumped in and would come out a sadder, if not a wiser, man, if you came out at all. If, however, you wait on the side-line until they get tired of "such fun" and ask you to referee, the game is yours. Had we joined the League and done anything, we should have to have a standing army over there that would more than match anything, or get out. Why try to merge the two worlds for joint self-regulation, or, worse still, for regulation each by the other? They are fundamentally different. The idealist starts at the wrong end. The nub of the whole matter is, the successful, real, vital business man, teacher, parent, works from the *inward genius*, not from an imposed strait-jacket machine from without. Get me?

Newington, Ct. W. S. WALKER.

Poem on St. Christopher

To the Editor of The Congregationalist:

In answer to "P. B.'s" request for information in regard to a poem on St. Christopher from which the first line was quoted, I would say that the poem in question is called "The Parable of St. Christopher" and may be found in Helen Hunt Jackson's book, *Bits of Talk for Young Folks*, published by Roberts Brothers under her pen name of "H. H."

Washington, D. C. ANNA W. ECKELS.

Washington Congregational Club

The Congregational Club of Washington, D. C., is having a most successful season. For the October meeting Pres. Ozora S. Davis of Chicago Seminary was corraled on his way to the National Council, and inspired the Club with an address on "The Pilgrims' Unfinished Tasks." At the Forefathers' Day meeting the Moderator of the National Council, Dr. Rockwell Harmon Potter, narrated in his inimitable way the experiences of an American minister in Scotland.

The February meeting was one of unique interest. It was "Congressional Night." The members of Congress of Congregational affiliation were invited to be present. There are seven senators and 25 representatives who are Congregationalists "back home." About half of these were present with their wives. Club members and friends to the number of 250 sat down together around the tables at the Old First Church. Capt. Evan Walter Scott, Chief of the Chaplains of the Navy, presided in the absence of the President. Greetings were given by Speaker of the House Frederick L. Gillett, who represented the longest continuous service, and Senator Alva B. Adams of Colorado, who is the newest member, having been appointed by Governor Sweet to fill a vacancy. The address of the evening on "The Influence of Congregationalism on Political Affairs" was given by Hon. Theodore E. Burton of Ohio, who entered Congress 35 years ago.

The closing meeting of the season will be held in April, when the Club will welcome as its speaker Secretary Charles Emerson Burton of the National Council. Col. John T. Axton, Chief of the Army Chaplains, is president of the Club for this season, and Frank Ellsworth Bigelow, pastor of the Cleveland Park Church, is finishing his second year as executive secretary.

The Shadow

By Rev. George Evan Paddack, D.D.

A southern night in a sea-girt town
Where the tide rolls slow to the salt marsh meadow,
And no star shining the darkness down,
The night-wind seeking the shadow.
And that night-wind drifting over the sea
Seeking a haven, low whispered to me
A name, lying deep in my memory
Of one long lost in the shadow.

We said farewell in the night, the night
Where the tide rolls slow to the salt marsh meadow,
And her spirit whispered light, there is light,
Then left me alone in the shadow.
Soon the light crept up the eastern sky,
But the sea moaned sadly by, good by,
And the night wind greeted the day with a sigh
And my soul sank deep in the shadow.

Oh, life seemed long and the days seemed dark
And the grass turned gray on the salt marsh meadow,
And my dull soul missed the shining mark
Set to soothe the shade of the shadow.
But an old psalm sang its song, its song
Of a shepherd's staff so strong, so strong
As to safely pass death's vale along,
And the "Staff" found me in the shadow.

Charleston, S. C.

NEWS OF THE CHURCHES

Ministers in Annual Conference

The fourth annual conference of the ministers of Northern California, under the auspices of the Pacific School of Religion, was held in Berkeley, Jan. 15-17. According to their usual custom the program had been arranged by a large interdenominational committee and the meetings this year were held in the First Baptist Church.

The Conference was held in connection with the annual course of Earle lectures which were given this year by Dean Charles R. Brown of Yale Divinity School. Dr. Brown always has a capacity audience in Berkeley or Oakland. Three of the lectures were given in the large Wheeler Hall on the University campus, which was taxed beyond its capacity. Pres. W. W. Campbell of the University presided the first night.

The theme of the course was: "Why I Believe in Religion." Topics of the individual lectures were: "The Belief in God," "The Fact of Christ," "The Power of Atonement," "The Value of Prayer," "The Use of the Bible," "The Hope of Future Life." Aside from the Earle lectures Dr. Brown spoke each morning upon practical ministerial problems.

Two of the other speakers were from the faculty of the School, Prof. J. W. Buckham and Prof. H. F. Evans. Dr. Buckham opened discussions upon the problem of religious education. Dr. C. A. Kofoid, one of the foremost scientists of the University, gave three illuminating addresses upon "Heredity," "Environment," and "Man's Place in the Process."

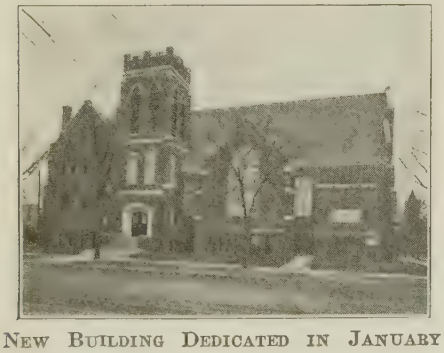
The devotional hour each day was under the inspirational leadership of Dr. Robert Freeman, pastor of the First Presbyterian Church of Pasadena.

The attendance upon the conference was larger than in any previous year and the expressed interest greater, invitations having been extended to ministers of all denominations.

H. H. K.

Minneapolis Church Dedication

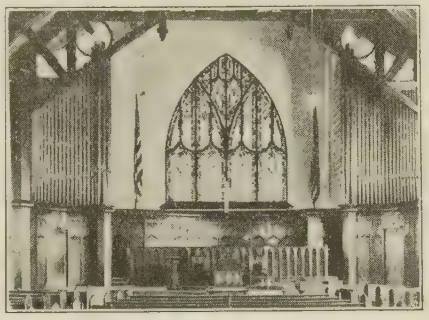
LYNDALE, MINNEAPOLIS, MINN., was organized 40 years ago, and erected its first house of worship on Lake St. at Aldrich. The church has had eight pastors, among them Dr. C. E. Burton, now Secretary of the National Council, who served in that capacity nine years. The present pastor, Rev. W. L. Bunger, has



NEW BUILDING DEDICATED IN JANUARY
Lyndale Church in Minneapolis

just entered upon his ninth year. The membership of the church is next to the largest in the Minneapolis group of Congregational churches.

A number of years ago it became evident that a relocation of the church would be inevitable in order to be removed from the increasing business traffic on Lake St., and to provide adequately for the ever growing congregation and Sunday school. A commanding site was, therefore, purchased one block south at Aldrich



INTERIOR OF LYNDALE CHURCH

and 31st Sts. Early last year was begun the erection of what is regarded as one of the most modern and best adapted church plants in Minneapolis. The dedication took place on Jan. 20. The congregation met at the old church early in the morning and after a farewell prayer, the people were led by the three remaining charter members to the new building one block away, the pastor, Mr. Bunger, conducting the morning worship. The dedication services were held at three o'clock in the afternoon, over 1,000 people crowding the auditorium and connecting rooms. Dr. C. E. Burton preached the dedicatory sermon. Other ministers taking part on the program were Rev. R. B. Blyth, executive secretary of the Minneapolis Council of Churches, Rev. Everett Lesher, Congregational state superintendent, Rev. J. P. Miller, Twin City Congregational superintendent, and Rev. S. B. Roberts of the Presbyterian church. The music led by the church quartet was a strong feature of the services. Three of the hymns used were composed for the occasion by members of the church.

The auditorium proper has a seating capacity of 600. An overflow room into the parish house may be opened straight back of the auditorium, seating 400 more, and in full sight of the chancel. The parish house contains 40 church school class rooms, three assembly rooms, three offices, a banquet room, kitchen, women's sewing room, rest room, ladies' parlor, a men's club room, dressing rooms for the drama council, and a gymnasium, equipped with galleries, shower baths, and lockers. The pastor's study, church office, and choir room are in the rear of the chancel. The total cost of the building is $125,000.

The large pipe organ was dedicated on Sunday evening, Jan. 27. Rev. Phillip Endicott Osgood, rector of St. Mark's Episcopal Church, delivered the sermon.

J. P. M.

Joint Meeting in Cleveland

The Presbytery of Cleveland, O., and the Congregational Union of that city held a joint meeting, Feb. 4, when Dr. G. Glenn Atkins, the principal speaker, after the banquet gave a most appropriate address on the fourfold mission of the church, which he stated to be *Interpretation, Worship, Service* and *Incarnation.* At the business meeting in the afternoon, it was reported that all church extension matters were now considered and approved in the united committee of the two bodies. The annual report of the Congregational Union showed an income of $28,377, and disbursements of $25,716, with permanent funds amounting to over $200,000. The 39 churches have made substantial gains in property and in membership during 1923. Presbyterian statistics are gathered later in the year.

The next joint meeting will be held May 12, when Dr. Rockwell Harmon Potter, Moderator of the National Council, and Pres. Charles F. Wishart, Moderator of the Presbyterian General Assembly, will speak.

Ohio Ministers' Institute

Three years ago the Ohio Conference, at the request of the Ohio Congregational ministers, began a three-day Institute at Oberlin. So successful was the first year that each year since then an Institute has been held. The Oberlin professors, well known in their special departments throughout the country, were exceedingly gracious, sparing no pains to give the ministers their very best.

The Institute has grown each year. This year there were over 100 in attendance. Throughout the state ministers are saying that this is the biggest thing in the program of the Ohio Congregational Conference.

The program covered a wide range of subjects: "Jesus the Prophet of Personality," "Recent Developments in Old Testament Study," "Art in the Service of the Church," "Recent Developments in Philosophy," "Lessons for Today from Church History," a session of book reviews by a number of professors, and, to cap the climax, the Haskel lectures by Dr. Rufus Jones, professor of psychology in Haverford College.

The two outstanding Haskel addresses attended by the ministers of the Institute were on "The Quest for Fundamental Ends" and "The Fundamental Ends in the Gospels." In Dr. Jones' first lecture, his criticism of modern education was that it tended only to greater efficiency. He maintained that the fundamental end must be more idealistic and that eventually our young people will be taught not only practical things but the fundamental things for the culture of their personality.

In his second address on "The Fundamental Ends in the Gospel" Dr. Jones presented the claims of what he called the Galilean interpretation of the Gospels as against the Aegean, inasmuch as the Galilean gospel stood for a life and that the Aegean Christianity centered around a creed. He contended that all the quarrels of the Church and all the failures of Christianity, where it had failed, were due to the controversies which came in the attempt to formulate statements of Christian truth leading to creeds as against a life as Jesus taught it.

Other speakers and their subjects were Prof. Youtz on "Jesus, the Prophet of Personality," Prof. Fullerton on "Recent Developments in Old Testament Study," Prof. Ward on "Art in

the Service of the Church," Dean Nichol on "Recent Developments in Philosophy," and Dr. Hannah on "Lessons for Today from Church History."

Only two subjects were presented at each session, thus giving ample time for question and discussion. The wide range of practical questions as to how the matter presented could be utilized in the local field made the Conference of great value to men who had gathered together off the field for the purpose of reconstructing their ideas and stimulating their minds for greater tasks.

Dean Graham of Oberlin Seminary graciously addressed the Institute for the Oberlin faculty and invited the ministers to come again.

Plans are already on foot to unite, if possible, the Congregational and Presbyterian ministers of Ohio for this Ministers' Institute next year. C. L. F.

Rev. Marshall Dawson Resigns

After an eventful pastorate of eight years, Rev. Marshall Dawson has resigned as minister of Storrs and as chaplain of the Connecticut Agricultural College, the resignation to take effect Aug. 31. The field is a strategic one. Mr. Dawson specialized upon methods of solving the organic and administrative problems which he inherited, upon taking charge, and also upon building a pulpit of the first distinction. With these foundation problems successfully handled, it has become Mr. Dawson's desire that a leader might be found who could specialize in the technique and contacts of a student-pastor, since the field is not yet strong enough to become a staff church; hence his withdrawal from this pastorate.

Rev. Marshall Dawson

During Mr. Dawson's pastorate the church has been so thoroughly reorganized as to call for the word "rebuilt." A large actual increase in the working membership of what is really a community church has been made.

Subscriptions have been increased 600 per cent.; and the local budget is also supplemented by a student-pastorate appropriation from the Missionary Society of Connecticut.

The diplomatic problem of friendly relations and representation with other churches has been solved by welcoming to the local pulpit several visiting Episcopal clergymen, each year, instead of through Mr. Dawson's seeking "double ordination." In this way a relation of perfect amity and co-operation has been built up, at the college church, between Congregationalists and Episcopalians. Episcopal communion services are held in the Congregational church at stated intervals.

The budget has been raised, year after year, by an "every resident" instead of an "every member" canvass. The business meetings of the church have become events to which the people look forward with anticipation, and look back upon with unforgettable memories. The "baker's dozen" of citizens who grudgingly turned out for the business meetings at the time of Mr. Dawson's arrival have been changed to "capacity" houses. The terrors of the preparation for the annual financial campaign have been laughed away, and a flood-tide of good humor and enthusiasm engendered, by Mr. Dawson's clever device of capitalizing the local talent of the community at that time for an "Annual Festival of Wit and Humor." At the conclusion of this event, all "conscientious objectors" are disarmed, and the annual budget is invariably swallowed whole.

The sermons preached by Mr. Dawson have often been featured on the Churchman Afield page of the Boston *Transcript*. A climax to the publishing of the work of this pulpit has been reached with the recent appearance of Mr. Dawson's book, *Nineteenth Century Evolution and After,* a work which bids fair to become one of the literary and theological sensations of the period.

During emergency periods, Mr. Dawson's teaching ability and range of knowledge have been utilized by the college. He was lecturer-teacher of the War Issues courses, and later, teacher of Modern European History.

Mr. Dawson has not announced any plans for his future, after the conclusion of his service at Storrs.

May it not be said, in closing, in this day when the small church situated in the country is sometimes rated as a place to be shunned by the ambitious leader, that Dr. Levermore, the winner of the Bok prize, is the son of a former minister at Storrs. With the editor's permission, therefore, we end this announcement with the question: Is not the rural church, or the college church in the country, the lightning-rod of fame, contacting the divine fire either in the first generation or the next?

Prof. G. C. White.

Chairman of Board of Trustees, Congregational Church, Storrs, Ct.

When Sunday Comes

By John Andrew Holmes

We attend church not so much that we may "feel that we have been to church" as in order that people who trade with us may have reason to feel that we have been to church.

Livingston's Fortieth Anniversary

Forty years ago last September Livingston was organized. It is the second oldest church in the state, First, Billings, having been organized a few months earlier. The anniversary celebration was postponed to Sunday, Jan. 20, when services were held both morning and evening, with special addresses by Associate Supt. G. J. Powell. A fellowship supper came the Tuesday following, with letters from former pastors. The church has had 13 pastors, all but three still living. Of the ministers in recent years mention might be made of Rev. T. B. Powell, now of East Orange, N. J., Rev. E. W. Cross of Grinnell, Ia., Rev. W. R. Marshall of Long Beach, Cal., and Rev. M. G. Ingram of Ripon, Wis. Rev. S. R. McCarthy is the present greatly beloved minister of the church.

Dr. Simmons of North Dakota organized the Livingston church. When he got off the train to hold a service before the railway was built into Livingston, in true Western style the first man he met invited him to take a drink and then turned in and helped him round up a congregation of men. While the service was under way a half-drunk man asked him if he could sing, "Nearer My God to Thee." At its organization nine men constituted the membership of the church. The present church building has been enlarged once and preparations are being made for another enlargement.

The name of the church is the Holbrook Congregational Church of Livingston, called after the Holbrook family of Holbrook, Mass., because of the timely gift of $1,000 to help erect the first meeting house and parsonage.

Death of Well-Known Evangelist

Rev. Harold F. Sayles, well-known evangelist, passed away quietly in his sleep, at Mattoon, Ill., Jan. 29. After more than 30 years of evangelistic work he had taken his first pastorate as a rest from the more strenuous public work. He had just completed a two weeks' series of meetings and was to receive 20 new members into the church on the following Sunday.

Mr. Sayles was born April 14, 1858, in Lyons, Ia. He was converted and united with the church when he was 15, and at 19 entered evangelistic work as a singer. He engaged in Y. M. C. A. work in Davenport, Ia., later serving in Des Moines. He was a member of "Daniel's Band," organized in the old First Church, Chicago, by P. P. Bliss. He was married March 18, 1884, to Miss Lucy Jenness of Ypsilanti, Mich., a well-known and beloved Bible teacher, who survives him, as does his daughter Ruth, now Mrs. John Ruckman of Victoria, Tex.

Mr. Sayles served for some time as assistant pastor with Dr. E. P. Goodwin in the old First Church, Chicago. Later the call to evangelistic service burned in his heart and this became his life work. He held meetings in more than 300 different towns in Michigan and conducted campaigns in 21 different states, as well as services in England. Thousands of people were converted in these meetings. The breadth of his mind and the sweetness of his spirit were shown in his work among more than a score of different denominations. Mr. Sayles was ordained to the Christian ministry in Pilgrim Church, Oak Park, in 1896, and the funeral service there, conducted by Dr. Ernest Bourner Allen, was attended by hundreds of his friends and by brother ministers. He was a faithful minister of Jesus Christ, of winning personality and loving spirit. The hymnals and leaflets which he published have gone all over the world and will continue his work and influence. One little tract, *Truth in a Nutshell,* has had a circulation of more than a million and a half copies.

Twin Cities Congregational Unions

The St. Paul and Minneapolis Congregational Unions held their annual meetings on Jan. 28 and 29. The St. Paul meeting was held in Olivet Church, and the Minneapolis meeting in the new Lyndale Church. An interesting feature at both meetings was the afternoon round-table conference, when besides the usual routine business, reports from nearly all the churches were made by pastors and delegates, for encouragement, counsel, and mutual helpfulness. The annual dinners were provided by the ladies of the entertaining churches. Over 600 were served at the two meetings.

The annual address at both meetings was delivered by Dr. W. T. McElveen, new pastor of Plymouth, St. Paul. It was the first time Dr. McElveen was heard by the great bodies of Twin City Congregationalists. His ad-

dresses were timely and inspiring and made a strong impression.

The reports of the Twin City Superintendent, Rev. J. P. Miller, indicated a year of substantial progress in city missionary and church extension work. Nine churches received missionary aid in pastoral support and building enterprises. The aggregate number of accessions to the churches was not as large as the previous year, and several of the churches lost heavily by revision of their records. On the whole, however, there was a creditable increase in the total membership. There are 43 Congregational churches in the Twin Cities area, with an aggregate membership of over 12,000. The value of church property is estimated at $1,350,000.

A new church enterprise will be projected in Nicholson Park, South Minneapolis, early this spring. It is one of the newest and most rapidly growing suburban sections of the city. A survey of the field disclosed that it is a Protestant community, with Congregationalists leading numerically. A choice location for a church building was purchased by the Minneapolis Union several years ago. The city superintendent will have charge of the work, as acting pastor, until it has sufficiently developed to place a resident pastor.

Sermon Series

Rev. T. C. Richards of MYSTIC, MEDFORD, MASS., during February preached a series of sermons on Sunday mornings on the general subject, "Fifty Years of America." The subtopics are: "In the Schools of America," "Discovering Abraham Lincoln," "In the Church of the Pilgrims," and "The Making of an American." Mr. Richards came to America 50 years ago from England, and in this interesting group of sermons gave impressions of his adopted country. Especially noteworthy was the address on Abraham Lincoln in which Mr. Richards told of how he came to discover and appreciate this great American.

Annual Meetings

UNIVERSITY, SEATTLE, WASH., Rev. H. C. Mason, pastor, received 58 members last year, increasing the total membership to 700. The average attendance of the church school was 375. An extension of the church school is maintained in the new Roosevelt district, with an enrollment of 100. Here the pastor maintains also a Sunday evening preaching service. The church raised last year $11,000 for home expenses, and $4,650 for benevolences. This annual meeting concluded the 20th year of Dr. Mason's services as pastor of the church. During these 20 years, 1,250 members have been received into the church, and a $75,000 edifice has been erected, on which only $1,600 remains unpaid. The church again raised the pastor's salary, this time from $3,600 to $4,000, and accepted the full benevolence apportionment of $4,000 for 1924.

FIRST, BAKERSFIELD, CAL., Rev. Edgar Fuller, pastor, in spite of an unusual number of removals, had an excellent year, with 25 added to the membership, 16 on confession. Home expenses totaled $6,526 and benevolences $1,600. All bills were paid.

FIRST, BERKELEY, CAL., Rev. O. W. S. McCall, pastor. Features of the reports this year were: Increase of membership to 900, with 103 received, a net gain of 71; the coming of Dr. Miles B. Fisher from East Orange, N. J., to be associate pastor and director of religious education, with great gains already evident in the educational departments of the church's life and work richly developed with young people and university students; plans for the new church, $100,000 being given on a single Sunday for the erection of a new building. This will be doubled and more. Plans are in preparation for a worthy plant for this growing and strategic church. It is hoped that the new auditorium may be ready for the celebration of the Jubilee.

NORTH, BERKELEY, CAL., Rev. R. B. Larkin, pastor, sandwiched its annual meeting between a turkey dinner and a drama. Faithfulness and prosperity were evidenced in the reports of every organization. There were no deficits. The year had given a healthy increase in membership; 80 per cent. of the apportionment, the state standard for the year, was paid. The feature of the evening was the trial of Mr. A. Portionment, who was tried for non-support of his children, each one of which presented its case on the witness stand. In the cast were two secretaries, and prominent members of the churches in Berkeley and Oakland. The presentation was an effective preparation for the every member canvass on the following Sunday.

REV. ERNEST M. HALLIDAY

Secretary Halliday of the Church Extension Boards has discovered that the National Home Missionary Society takes care of more than three-fourths of the territory of the United States, including Alaska, in which is more than one-half the entire population of the country. Mr. Halliday is entering upon the third year of his work with the Society.

VERNON AVE., LOS ANGELES, CAL., showed gain in all departments, and all bills paid with a balance in each treasury. During the year under the leadership of the former pastor, Rev. L. H. Austin, a playground was installed, with tennis and basketball appliances, and playground baseball diamond. A handball alley is in process of construction. Expenditures for local expenses, $4,800; Sunday school, $475; ladies' aid, $250; young people, $20; a total of $5,545. Gifts to benevolences $1,100; on hand in the different accounts, $600. Rev. L. H. Austin, retiring pastor, left the church Sept. 15, taking up the pastorate at Burbank, a new work. Rev. F. C. Reid, formerly of Corona, began his pastorate Dec. 1.

FIRST, SIOUX FALLS, S. D., Rev. L. W. Fifield, pastor. Although the temperature was 32 below zero, about 400 people sat down for the dinner which preceded the meeting which was held in the Coliseum this year, the church not being large enough to accommodate them all. The church clerk reported an increase in membership of 100, making the present membership 949. The report of the treasurer showed a good year financially, with all bills paid. The various organizations had a year of great progress. The report of the church school indicated a growth beyond the capacity of the building and a great necessity for securing more adequate quarters in the near future. A statement by the pastor indicated a large increase in attendance at the regular Sunday services and a zeal for the work of the church. The chairman of the finance committee reported $11,980 collected and expended for local expenses during 1923. The 1924 every member canvass was put over with thoroughness and resulted in an even larger anticipated income for 1924.

CARPENTERSVILLE, ILL., Rev. C. E. Stebbins, pastor, reports a healthy and continuous growth. All bills were paid and the various treasurers showed a substantial balance. The church property, with its Memorial and Guild halls, are in the best of repair and a new garage has been built. The every member canvass made last year resulted in the church meeting their apportionment of $800. Contributions have been made through the American Board for the sufferers in Japan and also for the Near East Relief. Thirty-one members were received. Gymnasium classes are being cared for by competent instructors, and a children's church of religious education has been organized. The men's club entertained the ladies and their families with a roast beef supper in December and had charge of the evening service on a recent Sunday. The church united in the service of dedication for a community Christmas tree on Dec. 23.

BRYN MAWR, CHICAGO, ILL., Rev. H. R. Boynton, pastor. Some of the outstanding features of the year as reported at the annual meeting were: total receipts, $77,000; increase in membership, 20 per cent.; average church school attendance for first six months, 400; substantial growth in young people's activities; raised by woman's auxiliary, $4,600; all bills for the new building up to date paid from funds in hand, no money borrowed; pledges and other income for 1924 equal to the budget of $24,170.

ANN ARBOR, MICH. The conclusion of the first year of the pastorate of Rev. H. A. Jump shows a steady progress in all departments of church activity and finance. $19,000 was raised for expenses and benevolence, which sum is nearly $5,000 larger than a year ago. Fifty-two members were received. Several new organizations were launched; a Congregational Student Fellowship for the University of Michigan students; an Outing Club; a Japanese-American Student Conference; a High School Young People's Federation; and a Ministerial Association for the city of which association Mr. Jump was chosen president. He has been elected a director of the Chamber of Commerce. His salary was raised to $5,500, and $5,000 was spent on renovating the parsonage, until now it is one of the attractive homes of Ann Arbor, and located most strategically.

SOUTH, GRAND RAPIDS, MICH., Rev. C. C. Grieshaber, pastor. At the meeting notes amounting to $3,300, representing the balance of the parsonage debt, were burned. For the first time in ten years the church is entirely free from debt, with a balance in the treasury. The church is now looking for a new site and gathering a building fund for the larger plant that must soon be secured. During the last year the pastor was laid aside for five months after two attacks of cerebral hemorrhage, but now is completely recovered and at work again. 49 were added to the membership roll, 37 on confession. The present membership is 629. The church will celebrate early in March the 15th anniversary of the coming of Mr. Grieshaber to this church. During this period 730 have been added to the church roll.

WHITE MEMORIAL, MILBOY, PA., Rev. H. J. Deiss, pastor, showed healthy progress. The apportionment for 1923 was paid and the new apportionment for 1924 accepted. The pastor's salary was increased and a committee was appointed to arrange for an addition to the church building, to be used for social and other purposes. The annual meeting marked the beginning of the 16th year of the present pastorate.

UPPER MONTCLAIR, N. J., Dr. J. T. Stocking, pastor, has been going steadily forward in service to the community and its world-wide outreach. Recently the church voted to change its name from the Christian Union Congregational Church to the Union Congregational Church. The membership is 990, with 103 additions last year. Contributions for church expenses were $28,467.56; for benevolences, $28,807.52. The church school has a membership of 506.

WASHINGTON MILLS, N. Y., Rev. C. A. Wattner, minister, expended about $1,800 on parsonage improvements. The membership of the church was increased over 40 per cent. All came in on confession, and 16 were baptized. A cradle roll, with 26 members, has been organized, and the Sunday school has added a considerable number. In the late fall the school undertook a "Department Store Sale" which brought in over $300 net. The little Y. P. S. C. E. presented the church with a large bulletin board for the outside of the church. A men's club was organized, counting now 48 active members. Meetings are held twice a month and a number of prominent men have addressed the club. All things prove that new interest and life have taken hold of the church and community.

SECOND, DERBY, CT., Rev. A. W. Budd, pastor, showed considerable progress. The treasurer reported over $300 balance, and the every member canvass showed an encouraging in-

crease in pledges, especially for benevolence. During the year $6,600 has been added to the endowment fund, of which $5,000 came from the Annie S. Page estate and $1,000 from the Grace W. Day Memorial gift of $5,000. The clerk reported a net gain of 21 members and 128 received during the present pastorate of seven years. A Y. P. S. C. E. was organized. The Boy Scouts have a full troop. The ladies' aid society reported over $800 spent for repairs and improvements on the parsonage, and the young woman's club reported $500 voted for a new parish house. This is the greatest need of this church at present. The spiritual tone of the church is excellent and the congregation is almost twice as large as seven years ago.

HIGHLAND, SOMERVILLE, MASS., Rev. G. S. K. Anderson, added 24 new members. Total membership, 395. Bible school, 347. Home expenditures, $5,788. Benevolences, $1,216. Planning for extensive improvements on church plant. Pastor serving his 24th year. $500 added to salary, making it $3,000.

UNITED, LAWRENCE, MASS., reports a year of marked prosperity. Dr. H. G. Mauk, who is serving his 27th year as pastor and is dean of the Congregational ministers of the Andover Association, was recently granted a $500 increase in salary. There has been an increase in membership of 15, making the total 381, the highest in the history of the church. Receipts totaled over $5,200, in addition to two bequests of $1,000 each for the establishment of a fund. All expenses were paid with a substantial balance.

CENTRAL, FALL RIVER, MASS., Rev. C. E. Hellens, pastor, with a membership roll of 742, is a working church, and the whole evening was taken up with the optimistic reports of its numerous major and minor organizations—an executive council, a Bible school with an enrollment of 454 and full graded departments, the efficient women's association with many committees, the Boy Scouts, Camp Fire Girls, Chinese class, and others. The apportionment calls for $11,000, largely pledged in the every member canvass; the budget is $15,000 for the year. Mr. Hellens became pastor in September, 1923, and is acceptably filling this notable pulpit. Rev. E. C. Garfield concluded his labors as assistant minister at the close of 1923, and has gone to the church in Lebanon, N. H.

From East to West

MASSACHUSETTS

New Men's Class in Newton Highlands

A large and enthusiastic Brotherhood Bible Class has been organized by NEWTON HIGHLANDS. It includes many of the leading business and professional men of that Boston suburb. The enrollment is over 40 and is steadily increasing. The class president is Deacon Everett C. Lewis, and for the present the pastor, Dr. S. H. Woodrow, is acting as teacher. The text-book adopted for study is *How Jesus Met Life Questions*, by Harrison S. Elliott. Much of the time is devoted to discussion and the most important current events are considered in relation to Christian principles as established in Jesus' life and teachings.

The Brotherhood Class is planning a dinner and speaking, with 'teen age boys, March 18. The class has shown its loyalty to the church by a vote placing the services of the class members at the disposal of the committee which will soon undertake to raise funds for the proposed enlargement of the church plant to give needed space for the church school and social activities.

A gift of $10,000 has been offered for a new organ upon condition that the funds needed for the enlargement are raised—between $30,000 and $40,000. Several large gifts are already in sight for that important project.

Dr. Bridgman Speaks at Holyoke

Principal Howard A. Bridgman of Lawrence Academy, formerly editor-in-chief of *The Congregationalist*, addressed 100 fathers and sons at their annual banquet at FIRST, HOLYOKE, Feb. 20. The pastor, Rev. C. N. Thorp, presided. There was clever music by a small orchestra of boys from the church, also community singing. Dr. Bridgman brought a wonderful message, out of his wide experience as parent and schoolmaster, driving home to the hearts of both fathers and sons the things they need to realize. Some superb stories, brightened the address and added to its effectiveness. "I am named Bridg-man, and I have tried to build a bridge tonight between you fathers and boys." "Living with 57 boys, as I do, is like living with a bunch of live-wires." The address closed with a telling spiritual appeal to the boys to develop a genuine faith that will stand the strains of life. Scoutmaster Mansfield, the Springfield College student who is in charge of First Church Scouts, also spoke, and led the Scouts in the oath and Scout-Law.

Admitted to Suffolk South Association

Believing its action to be for the interest of the Kingdom, after careful consideration of the local situation, a council of churches of the Suffolk South Association voted, Feb. 20, with practical unanimity to extend fellowship to PEOPLE'S UNION, HOUGH'S NECK. This is the mother church of the mission to which a council was called some weeks ago for a like purpose but upon hearing the evidence could not report favorably.

The new Congregational church was organized in 1884 as a chapel for the summer residents of that part of Quincy. In 1889 it became Union Church and in 1913 was incorporated with an all-the-year service to a rapidly growing community. Five years ago it decided to become Congregational but changes in pastors and other reasons postponed action until Jan. 28, when it voted to apply for recognition. Its present minister is Rev. R. E. Waitt (Methodist), who has done effective work as pastor and preacher. Under his guidance the church has developed an important building program; a parsonage has already been erected and a new house of worship is in the planning. The total cost of the plant is to be about $27,000. Pledges are already in hand for $7,000, and a second drive is arranged for the near future. Originally the enterprise was fostered by the Massachusetts Home Missionary Society but since 1915 it has been self-supporting.

In reaching its conclusion the council urged further effort at reconciliation of the group

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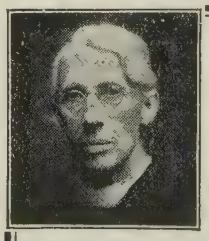

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lately withdrawing for separate worship. Rev. T. E. Davison was moderator and Rev. A. A. Simmons, scribe. The charge to the church was given by Rev. E. I. Lindh and greetings were brought by pastors of Quincy churches of various denominations, as well as by Rev. Messrs. J. J. Walker of the Home Missionary Society and E. T. Root of the State Federation of Churches. Dr. H. F. Holton, Brockton, spoke of the ideals and aims of the Congregational Church. The church has an active membership of 80.

CONNECTICUT

Memorial to Dr. Twitchell

The men's club of ASYLUM HILL, HARTFORD, observed "Father and Son" week by a supper Tuesday evening, Feb. 12. Besides addresses by Mr. Henry R. Buck and Mr. C. C. Buell, motion pictures of the Yale football team were shown. The annual meeting of the church was held Feb. 7, and showed 37 accessions during the year, making the present membership 863. Recognition was made of a gift to the church from Susan Lee Twitchell, who died Dec. 29, 1923, of $500 for a fund in memory of her father, Rev. Joseph H. Twitchell, for nearly 50 years pastor of the church.

Have Theological Discussion

The Minute Men's Forum of WEST HARTFORD, at its meeting Feb. 17, took up the question of "Fundamentalism and Modernism" as a part of its plan to consider the religious needs and problems of today. Among the speakers was Prof. C. M. Geer of Hartford Seminary.

Dr. Lane Supplying South Manchester

Starting with the serious illness of his little daughter of pneumonia, followed by his own illness of the same disease, Rev. Watson Woodruff of CENTER, SOUTH MANCHESTER, has been unable to preach since Jan. 20 and the pulpit has been supplied by Prof. C. S. Lane, D.D., of the Hartford School of Religious Pedagogy.

NEW YORK

Portrait of Dr. C. E. Jefferson

At the annual dinner of BROADWAY TABERNACLE, NEW YORK, one of the surprises was an exhibition of an oil portrait of the pastor, Dr. C. E. Jefferson, recently executed by the well-known artist, Mr. George Lawrence Nelson.

A half hour was devoted to eight three-minute speeches by various members of the pastoral and official staff of the church. Dr. Jefferson closed the meeting with a brief preparatory lecture on the text, "A new command I give unto you, that you love one another." Twenty-nine persons were voted into the church membership, six on confession and 23 by letter.

ILLINOIS

From Amboy to Marseilles

After serving AMBOY for nearly three years, Rev. A. C. Petrie was unanimously called to the pastorate of First, Marseilles, and began his work on Jan. 1.

Before leaving Amboy Mr. and Mrs. Petrie were accorded a farewell reception attended by a large number of people representing the church and the community. Mrs. Petrie was presented with some beautiful table linen and Mr. Petrie with a purse of $100 in cash. As a mark of respect all the Protestant churches of the city abandoned their evening services on the last Sunday evening of the year and united in a great mass farewell service. Mr. Petrie takes up the work at Marseilles under promising circumstances.

Church Advances in Wilmette

FIRST, WILMETTE, Rev. S. A. Lloyd, minister, is making substantial progress along many lines in keeping with the steady and almost phenomenal development of Chicago's famous north shore.

On Sept. 30 last, two splendid young people, Rev. and Mrs. B. S. Stoffer, were commissioned as missionaries of the American Board to the Madura Mission in India and as special representatives of the Wilmette Church. This being the first commissioning service ever held in the church and the service new to most of the people, the occasion made a profound impression upon the large congregation present. Dr. Lloyd was assisted in the commissioning service by Prof. H. H. Walker of Chicago Seminary and Rev. W. F. English, Jr., of the American Board.

Mr. Stoffer is a native of Ohio. His college education was obtained at Ashland and Oberlin and his theological training at Chicago. Mrs. Stoffer is an Indiana girl, obtaining her training at Ashland and Teachers' College of Indiana. For six months previous Mr. Stoffer had rendered most acceptable service as pastor's assistant in the local church, thus endearing himself to the hearts of the people.

During the autumn months plans were perfected for the first real every member canvass of the parish constituency. A budget totaling $24,378 was adopted and virtually secured by the canvass. The success of this effort was in no small degree due to the hearty co-operation of a splendid group of Chicago business men residing in Wilmette. Among other interesting data, as part of the publicity program in preparation for the canvass, was a chart showing the progress of the church along all lines in recent years. This chart indicated that during a period of five years, which coincides with the present pastorate, the membership has increased 50.4 per cent., the value of the church property 83.3 per cent., the debt decreased 37.5 per cent., current expenses increased 86.7 per cent., the pastor's salary increased 66.6 per cent., and benevolences increased 210 per cent.

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property increased in value largely through the purchase of additional holdings, the incumbrance upon the parish was substantially reduced. The increase in benevolences is significant but will doubtless continue in larger proportion as the new interest develops.

As indicative of the broad gauge of the present ministry Rev. C. W. Burton of Lincoln Memorial Church (colored), Chicago, occupied the Wilmette pulpit acceptably on Sunday, Feb. 10, "Better Racial Relations Day," in exchange with the minister. W. F. E.

NEBRASKA

Mitchell Surgeon Goes to China

MITCHELL, Rev. W. C. Rundin, pastor, recently gave a farewell reception to Dr. A. J. Stewart, an active member of the church who has gone to China to relieve Dr. Edward L. Bliss of the Shaowu Mission. Since the death of Dr. Stewart's wife a year ago he has been unsettled in his plans but after several months decided to give his attention to missionary work and was commissioned by the American Board for service abroad. He is paying all his own traveling expenses in order to help the American Board. His record as a surgeon is well established in Nebraska, and the *Nebraska Medical Journal* speaks highly of his work and congratulates him on going to China, where his splendid efficiency will be put to the service of the Master. At the farewell reception all the decorations were Chinese in character. He was presented with a beautiful traveling set and also a solid gold pocket knife inset with a small diamond.

MISSOURI

Roy Bartholomew Licensed

A St. Louis association, meeting in Maplewood, recently licensed Roy Bartholomew for one year. This was almost on the 25th anniversary of the day when his father received a license in Kansas to preach. It was also just about the same time when his grandfather was retiring from the ministry after 40 years of active service.

MONTANA

Now Pastor of Roundup

Miss Rhoda Jane Dickinson, for four years pastor of Glasgow, Mont., received a unanimous call to ROUNDUP, and has been with it since Nov. 1. A number of new families have become attached to the church and several members received. In two months nearly 200 calls were made. The budget for 1924 has been fully subscribed and the church is now on a self-supporting basis. Miss Dickinson is also giving some services to the nearby mining community of Klein.

CALIFORNIA

National City Honors Pastor *Emeritus*

"Young at 86" is Dr. E. S. Hill, who once served Atlantic, Ia., 40 years, and has been in NATIONAL CITY about 17 years, the early portion as active minister. A large number of friends from San Diego and his own church held a reception on his birthday, offering heartiest congratulations and presenting beautiful bouquets of flowers. Most amicable relations hold between the pastor *emeritus* and the present pastor and wife, Rev. and Mrs. C. R. Shatto; in fact, here is said to be a case of spiritual "Father and Son."

Last year the church made a net gain in membership of 15; all bills were paid; all departments are growing; the church school runs a free bus to a suburb, Lincoln Acres. Mr. Shatto preaches also at San Ysidro near the Border, where a $6,000 building is being erected. The church was given a parsonage by a charter member, the late Mrs. Josephine Faatz.

Women Gather in Annual Meeting

The first annual meeting of the Congregational Woman's Missionary Society of Northern California was held in Berkeley, Jan. 17-18. When the president, Mrs. Herman F. Swartz, called the meeting to order, there was present a large and enthusiastic group of women representing many different towns of Northern California. The reports of all the officers were most encouraging, showing the formation of new auxiliaries and an increase of gifts despite the fact that 1923 was the Jubilee of the Woman's Board of the Pacific and that their $150,000 goal was exceeded.

The program was rich, with helpful thought and suggestion throughout. Missionary education and every woman getting under the whole apportionment were two points especially stressed, and all are encouraged to believe that, with the many schools of missions and the women's associational institutes which are being held, 1924 will see a decided advance along these lines.

The friendly relations committee, under the direction of Mrs. Miles Fisher, has brought many foreign students into personal touch with Christian homes of the community. This committee is urging other towns having educational institutions in their midst to carry on similar work.

No one who was present at this annual meet-

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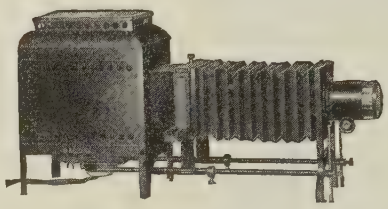

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ing or who has followed the work of the Congregational Woman's Missionary Society of Northern California during the past year has any doubt as to the wisdom of the Congregational women of this section in voting to merge the branch and union into one organization and to get unitedly behind the work of the church in carrying forward the world program.

Celebrate with the Minister

It so happens that YUCAIPA'S annual meeting came on Jan. 2, while it was noised about that the minister and his wife had been celebrating their tenth wedding anniversary on New Year's. On coming to the annual dinner Rev. Chester Ferris and Mrs. Ferris were greeted with the strains of the Wedding March from Lohengrin, and were escorted to a beautifully decorated table among a throng of friends. Following dinner and after a number of congratulatory speeches they were presented with a gift box of hand-painted china. Of course the business of the annual meeting that followed must needs continue in the enthusiasm of the friendship. Without that, however, there was gladness in a good year, with a net gain of six in membership, the apportionment in benevolences met, and hearty reports in all directions.

Church and Ministerial Record

Calls

GREEN, ARTHUR, Vienna and Naples, S. D., to Columbia. At work.

HURD, H. E., Quincy Point, Mass., to Centre, Haverhill. Accepts to begin April 1.

LEGGETT, H. C., formerly with boys' department of Y. M. C. A., Worcester, Mass., to be religious director of First (Old South), Worcester. At work.

PETRIE, A. C., Amboy, Ill., to First, Marseilles. Began Jan. 1.

TOOTHAKER, ARCHIE, Albuquerque, N. M., to Neighborhood, Phœnix, Ariz. Accepts.

Resignations

WHITCOMB, E. B., Pierre, S. D., to associate pastorate, First Presbyterian, Omaha, Neb.

YOUNG, A. G., Willow Lake and Pitrodie S. D., Effective April 1.

Accessions

	Conf.	*Total*
CONNECTICUT		
Bridgeport, United	3	18
OHIO		
Cuyahoga Falls, First	17	35

Personals

AVERY, REV. O. P., and family, were given a Christmas surprise by the Waverly Heights Church, Portland, Ore. After the service the Sunday evening before Christmas the congregation gathered in the manse which adjoins the church, bringing a beautiful table lamp and a gift of money marked "To Our Averys."

CHRISTIE, REV. R. A., pastor of the Florence Church in Northampton, Mass., was recently elected president of the Connecticut Valley Congregational Club.

DENNEY, REV. AND MRS. O. H., of Memorial, Seneca Falls, N. Y., and formerly of St. Lukes, Elmira, spent February in Florida. This month's leave of absence was given Mr. Denney in recognition of his untiring work in the interest of the church. Mr. and Mrs. Denney stopped at Washington on their way South and visited Congress.

LEGGE, REV. and MRS. C. W., were given a farewell reception by Pilgrim, Merrimac, Mass., late in January, at which a box containing $100 in gold was presented in behalf of the church. Mr. Legge has assumed the pastorate of Swanton, Vt.

OWEN, REV. AND MRS. G. W., of First Church, Hyde Park, Mass., sailed from New York, Feb. 2, on the *Baltic*, for the Mediterranean. Their itinerary includes Madeira, Spain, Athens, Turkey, Palestine, and Egypt.

REED, DR. G. H., Concord, N. H., recently gave a lecture in the Walker course in that city, on "Old Concord," illustrated with about 90 slides from the Howard A. Kimball collection. The lecture revealed deep and patient reading in local lore. It is the intention to preserve the manuscript of Dr. Reed's lecture, as well as Mr. Kimball's slides, in the archives of the New Hampshire Historical Society.

SELL, DR. H. T., since resigning from Kenosha, Wis., a year ago, has issued three books, *Sermons in Stories*, *Studies of Great Bible Characters*, and *Sermons in Objects*, the last being just off the press. His publishers, the Fleming H. Revell Co., have just issued an edition of 50,000 copies of his *Bible Study Books* to meet the demand for suitable text books for adult Bible classes, and for sermon stories for junior congregations. Dr. Sell has also been supplying pulpits during the year, including First, Montclair, N. J., Mt. Vernon, N. Y., Scarsdale, N. Y., and Wethersfield, Ct. His address is 158 Fifth Ave., New York City.

WIRT, DR. LOYAL LINCOLN, this winter again serves as official lecturer on the Raymond-Whitcomb Tourist Cruise in the Mediterranean. Through his familiarity with Levantine countries, Dr. Wirt is well qualified to act as guide. Egypt is among the countries visited, and Dr. Wirt bears letters from American archæologists to Howard Carter and others excavating on the Upper Nile.

WISMER, REV. E. L., of First, Bristol, Ct., was presented with a 1924 Buick sedan, as a Christmas present from his parishioners. Mr. Wismer is in his fifteenth year of most valuable service to the church and community.

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MISCELLANEOUS

Old Stamps Wanted—During the past four years I have advertised in *The Congregationalist* for old postage stamps and have paid several thousand dollars in amounts from $1.00 to $200 for old stamps sent me. I have dozens of letters expressing satisfaction. Am a collector specializing in early issues, prior to 1870, and prefer stamps on the original envelopes or folded letter sheets. Also buy accumulations of loose stamps, collections, etc., in fact my 40 years' collecting has established an acquaintance with hundreds of collectors that enables me to dispose of anything in the stamp line not needed in my private collection. I invite correspondence from those having old letters and stamps issued prior to 1870. W. W. MacLaren, care The Press, Cleveland, O.

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Parables of Safed the Sage

(*Continued from page* 304)

word and passed on and forgot it. So little did it cost me that I treasured no memory of it. But later I found that it had lodged in the breast of some one who needed it, and was cherished there.

And when I know things like these, and think how kind words cost little, and letters of sympathy or cheer cost but a loving thought and a postage stamp, I wonder that I do not do such things more often.

And I remember the bewilderment of those who inquire, Lord, when saw we thee a stranger and took thee in? Or naked and clothed thee?

And I know that some folk are going to heaven for things they have forgot.

And it would appear that the thing I did that brought me this Great Gratitude cost me Two Cents.

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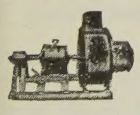
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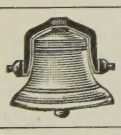
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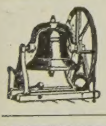
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Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

KERSHAW—Rev. John Kershaw died on Jan. 21, in the Wesson Memorial Hospital, Springfield, Mass., at 81 years of age. He was born in Paterson, N. J., and was a graduate of Union Theological Seminary. He was ordained in 1872, and held pastorates in California and in Brooklyn and Howells, N. Y.

LUNDGREN—Rev. Roy G. Lundgren, aged 32, pastor of the Swedish Tabernacle Congregational Church, Brooklyn, N. Y., died on Feb. 12, following an operation for chronic appendicitis. He was born in Lake City, Minn., and was a graduate of Chicago University Theological Seminary. His first pastorate was at Fitchburg, Mass., and his second was the Brooklyn pastorate where he has been since 1918. He had done excellent work, and was much beloved by his congregation.

REV. EDWARD CONSTANT

Rev. Edward Constant died in the hospital at Portland, Ore., Feb. 15, after two weeks' illness. Mr. Constant was born in Northampton, England, July 8, 1852, and was ordained to the Christian ministry by a Congregational Council in Hanley, England, Aug. 30, 1883. He served the churches in Hersey, Mich., Gorham, N. H.; he was pastor of First Church, Ipswich, Mass., for 18 and a half years. Thereafter he became pastor of the church in Fairmont, Minn., Mankato, Minn., and Highland Church, Portland, Ore.

He was honored and beloved by the Essex South Association (Mass.), and by the churches he served. For the past few months he was acting as General Secretary for the Portland Council of Churches. He was a good man and did faithful work for the Kingdom. He is survived by his wife.

REV. OWEN E. HARDY

Rev. Owen E. Hardy, since 1920 pastor of the larger parish at Langdon and Alstead, N. H., died recently as the result of an operation, at a private hospital in Walpole. He was born in Farmington, Me., July 13, 1862, and received his education at Bowdoin, and Andover Seminary. His pastorates had been at Lyndeboro, West Peabody, New Salem, North Hadley, and Shelburne, Mass.; East Burke, Vt.; and Milton and Alstead, N. H.

The funeral was held from the Alstead Church, with Rev. H. G. Megathlin of Walpole, N. H., a classmate of Mr. Hardy, officiating, and burial was made in West Peabody, Mass.

Mr. Hardy's success in the only larger parish in the state was marked. He had carried out with enthusiasm, which was shared by his parishioners, a program of community betterment. He had not spared himself in his service for his people and for the good of the parishes. His death has cast a gloom of sadness throughout the community and state.

REV. CHARLES BENTLEY STRONG

Rev. Charles Bentley Strong died at New Haven, Ct., Feb. 3, 1924, aged 73. He was born at South Deerfield, Mass., where his father, Rev. David A. Strong, was then pastor. He was the eldest of three sons, all of whom followed the father's footsteps and entered the ministry. He graduated at Williston Seminary, Amherst College (1873), and Hartford Theological Seminary.

He held pastoral charges at Georgetown, Ct., West Concord and Tilton, N. H., West Suffield, Harwinton and Prospect, Ct. He married in 1882 Ella M. Beach of Goshen, Ct., who survives him. He leaves a son, Capt. Carl Humphrey Strong, of the U. S. Cavalry, stationed in the Philippines, and an adopted daughter; also two brothers, Rev. David H. Strong of Shelburne Falls, Mass., and Rev. J. Seldon Strong of Worcester, Mass.; also a sister, Mrs. Bertha F. Cooley of South Deerfield, Mass. Burial was at West Suffield, Ct.

It Will Pay You to Read

THE CRISIS OF EUROPE'S STUDENTS, by FRED H. RINDGE, JR. (*Our World, February*). This article begins, "Two hundred and fifty thousand students of Europe are living in desperate need and have no idea where their next week's board, tuition, clothing or books are coming from." The writer then proceeds to place the situation before us in its importance and its opportunity for service and world co-operation.

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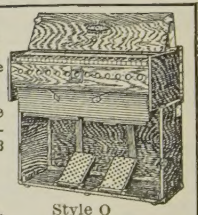
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Directs Denominational Religious Education Program including Social Service, Missionary Education, Student and Young People's Work; aids Ministerial Students, University Pastors; directs campaign to secure Recruits for Christian Leadership.

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(The Pilgrim Press)

Organized and conducted in the interest of the denomination for the publication and distribution of *The Congregationalist,* church school equipment, quarterlies, lesson text-books, teachers' magazines, children's and young people's weekly papers, and books for home and church use, with bookstores at Boston and Chicago.

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Women's Organizations

WOMAN'S BOARD OF MISSIONS, 508 Congregational House. Mrs. Frank Gaylord Cook, Treas.; Miss Helen B. Calder, Secretary.

WOMAN'S BOARD OF MISSONS OF THE INTERIOR, 19 So. La Salle St., Chicago. Mrs. S. E. Hurlbut, Treas. Friday Meeting 10 A.M.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC, 760 Market St., San Francisco. Mrs. W. W. Ferrier, Treas., Mrs. H. S. Ranney, Exec. Sec'y.

CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION, 289 Fourth Ave., N. Y. Mrs. P. S. Suffern, Treas.; Mrs. J. J. Pearsall, Sec.

WOMAN'S HOME MISSIONARY ASSOCIATION, Mrs. Albert Greene Duncan, Treasurer; Mrs. Mabel S. Badger, Sec., 609 Congregational House, Boston.

Massachusetts Societies

MASSACHUSETTS HOME MISSIONARY SOCIETY, a constituent of the Congregational Home Missionary Society, represents the churches of Massachusetts in their home missionary work. The Society solicits bequests, pays annuities on conditional gifts, administers trust funds for churches. Frederick E. Emrich, D.D., *Secretary Emeritus;* Rev. John J. Walker, *Acting Secretary;* Rev. Oliver D. Sewall, *Treasurer,* 611 Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. C. L. Zeigler, Treasurer, 1257 Columbus Ave., Roxbury, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION OF BOSTON and vicinity (incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel Usher, Pres.; C. E. Kelsey, Treas.; Oren C. Boothby, Sec.; Sears Building, Boston.

Connecticut Societies

THE FUND FOR MINISTERS provides entirely for Ministerial Relief in Connecticut and invites contributions for this purpose. Bequests and Annuity Gifts are needed. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer. Congregational House, Hartford.

THE MISSIONARY SOCIETY OF CONNECTICUT, a Constituent of the National Society, solicits contributions, administers Special Trust for Churches and pays Annuities on Conditional Gifts. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

Events to Come

BOSTON MINISTERS' MEETING will unite with that of the Evangelical Alliance, in the Park St. Church, Boston, March 10.

MINISTERS' MEETING OF NEW YORK AND VICINITY, 287 Fourth Ave., New York City, March 10, 11 A.M. Subject: "Co-operative Benevolence."

American Congregational Association

owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches. Bequests and Annuities are solicited in order that the House may be freed from mortgage indebtedness and the Association thus enabled to furnish our Missionary Organizations with business offices at minimum cost. Send for descriptive pamphlet. Rev. Edward M. Noyes, President; Phineas Hubbard, Treasurer; Thomas Todd, Jr., Secretary, 14 Beacon Street, Boston, Mass.

City Missionary Society

14 Beacon St., Boston, Mass. Founded 1816

Home visitation and personal missionary service in connection with our churches. Emergency relief. Recreation and Fresh Air Work. Contributions and legacies gratefully received and scrupulously administered.

William Ellison, *President;* Rev. Fletcher D. Parker, *Secretary;* Samuel F. Wilkins, *Treasurer.*

Boston Seaman's Friend Society

Boston, Vineyard Haven, Cape Cod Canal

306 Congregational House, Boston

Incorporated 1829

Reorganized 1922

President, Rev. Lucius H. Thayer, D.D.; Vice-Pres., Rev. Samuel H. Woodrow, D.D.; Clerk, Rev. Theodore E. Busfield, D.D.; Sec., Rev. Merritt A. Farren; Treas., Charles E. Stratton; Chairman of Exec. Com., Franklin P. Shumway. This Society, reorganized in 1922, now fully represents the Congregational Church of New England in its practical, social and religious work among seamen. Has finely equipped Bethels at 287 Hanover St., Boston, and at Vineyard Haven, and Reading Rooms at Tarpaulin Cove, and Cape Cod Canal. The Society provides dormitory accommodations, reading and recreation rooms, religious services, pool tables, and games of many kinds, a restaurant, a canteen, shower baths, postal and banking facilities. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited. Contributions received on an annuity basis.

American Seamen's Friend Society

Incorporated 1833

The only American undenominational international and national Society aiding seamen.

Maintains a Sailors' Home and Institution at 507 West Street, New York City.

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PUBLISHES the *Sailors' Magazine* ($1.00).

Shipwrecked and destitute seamen aided.

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American Sunday School Union

Philadelphia, Pa. Founded 1817

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8 Beacon St., Boston, Mass.

Speakers: Dr. Wm. Horace Day, Rev. W. Hiram Foulkes, and Rev. J. Y. Aitcheson.

SUFFOLK NORTH ASSOCIATION (Mass.), 123rd semi-annual meeting, Union, Winthrop, Wednesday afternoon and evening, April 9, 1924. General theme: "Christian Foundations."

WOMAN'S BOARD OF MISSIONS, monthly meeting, usually held in Pilgrim Hall, will be merged March 7 with the Union Day of Prayer Service for World Wide Missions, Old South Chapel, 10.30 A.M. to 12.30 P.M.

WOMAN'S HOME MISSIONARY ASSOCIATION, monthly meeting, Pilgrim Hall, March 7, will be omitted on account of the Day of Prayer Meeting.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, weekly meeting, Friday, 10 A.M., 19 So. La Salle St., Room 1315, Chicago, Ill.

State Conferences

ALABAMA (Colored), Mobile, March 26-30.

OKLAHOMA, Oklahoma City, April 22-24.

TENNESSEE (Colored), Knoxville, April 23-27.

RISIBLES

Before you put the baby on the floor, clean it thoroughly with an Apex. Phone M. E. W—, 123J.—*Craig (Col.) Courier.*

Visitor—"What does the chaplain do here?"

Fresh—"Oh, he gets up and looks over the student body and then prays for the college."—*Black and Blue Jay.*

Keen, but Nervous Amateur—"I say, old chap, what shall I do if they ask me to sing?"

Candid Friend—"Do? Why, sing, of course—it'll be their own fault!"—*The Humorist (London).*

A Maiden's Prayer

Genevieve, the beautiful stenographer, is her mother's only daughter and very unselfish. Her prayer is:

"Dear Lord, I ask nothing for myself. Only give Mother a son-in-law."—*Hidden Treasure.*

A man arrested as a "fence" was being tried, and his lawyer said: "This prisoner, your honor, is a man of good character, a steady churchgoer, and—"

"Stop!" interrupted the judge. "We are not here to whitewash a fence, but to determine whether this man is guilty or not. Let us get on with the case."

The Judge—"This lady says you tried to speak to her at the station."

Student—"It was a mistake. I was looking for my room-mate's girl, whom I had never seen before, but who'd been described to me as a handsome blond with classic features, fine complexion, perfect figure, beautifully dressed, and—"

The Witness—"I don't care to prosecute the gentleman. Any one might have made the same mistake."—*Punch Bowl.*

A Scotchman who had been in this country about two months went to a movie show with a friend. In the news reel were views from the wilds of Maine, one of which was a close-up of a moose. Turning to his friend, the Scotchman said:

"I dinna ken wha yon beastie is."

His friend explained that it was an American moose.

"A moose?" queried the Scotchman, surprisedly. "Aweel, I dinna want to meet an American rat then!"—*Voo Doo.*

An elderly man of ultra-convivial habits, but withal learned and bookish, was haled before the bar of justice in a country town.

"Ye're charged with bein' drunk and disorderly," snapped the magistrate. "Have ye anything to say why sentence should not be pronounced?"

"Man's inhumanity to man makes countless thousands mourn," began the prisoner in a flight of oratory. "I am not so debased as Poe, so profligate as Byron, so ungrateful as Keats, so intemperate as Burns, so timid as Tennyson, so vulgar as Shakespeare, so—"

"That'll do, that'll do," interrupted the magistrate. "Ninety days. And, officer, take down that list of names he mentioned and round 'em up. I think they're as bad as he is."—*American Legion Weekly.*

The Congregationalist

March 6, 1924

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Contents

The Editorial Outlook 291
Editorial—The Needs of Japanese Churches 292
Books for the Asking
Congregationalists Uphold Unity
Peaceable and Non-Controversial
The Profanity of Some Prayers
The Church Union Crisis in Canada—An Editorial Message 295
From Our Western Editor—The Waning Klan 296
The Christian's Tact—A Sermon *by Willard L. Sperry* 297
Rebuilding the Japanese Churches, *by Frank Cary* 299
The War of Ideas in the Russian Church, *by Anna Louise Strong* 300
A Christian Endeavor Society Transformed, *by Sidney E. Weston* 301
Young People's Society During March 301
Some Significant Facts 302
The Colloquium, *by Grace M. Chapin* 302
The Arts in Religious Education, *by Von Ogden Vogt* 303
Sunday School Council of Religious Education 304
The Parable of Things Forgot 304
The Editor's Bible Class—Comment on International Uniform Sunday School Lesson—How Shall We Judge the Truth? 305
Our Invalid Parish—A Technique for the Solitary. I
Closet and Altar 306
Comment on Christian Endeavor Prayer Meeting Topic 306
With the Children—The Book of Jobs, *by Rose Brooks* 307
Among the New Books 308
South Parish Church, Augusta 309
Our Readers' Forum 309
Washington Congregational Club 309
The Shadow, *by George Evan Paddack* 309
News of the Churches 310

Have you been thinking of a new hymnal in your church for this coming Easter?

THE PILGRIM HYMNAL

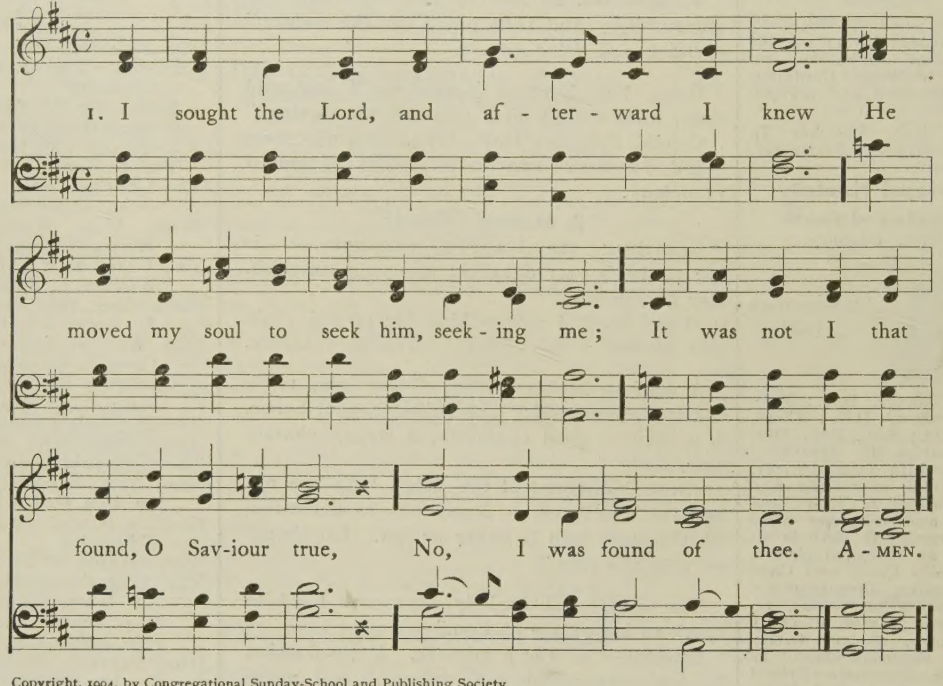
(*Revised Edition*)

provides a collection of hymns by which adequate utterance is given to the religious spirit of our day. It contains, therefore, an unsurpassed collection of those hymns, new and old, in which the social interpretation of Christianity is set to music. The responsive readings, prayers, and other aids to worship are unequalled in richness, dignity and reverence. The inclusion of the Kansas City Confession of Faith gives the book special value for Congregationalists.

The exquisite hymn below is an example of the newer devotional songs in which THE PILGRIM HYMNAL is so rich.

The Grace of Christ

238 WHEATON P. M. HENRY J. STORER, 1903


1. I sought the Lord, and af - ter - ward I knew He
moved my soul to seek him, seek - ing me; It was not I that
found, O Sav-iour true, No, I was found of thee. A - MEN.

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He First Loved Us

2 Thou didst reach forth thy hand and mine enfold;
I walked and sank not on the storm-vexed sea,—
'Twas not so much that I on thee took hold,
As thou, dear Lord, on me.

3 I find, I walk, I love, but, O, the whole
Of love is but my answer, Lord, to thee;
For thou wert long beforehand with my soul,
Always thou lovedst me.

$1.50 postpaid. $130.00 per hundred, plus carriage charges, etc.

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